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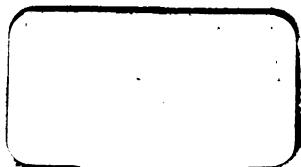
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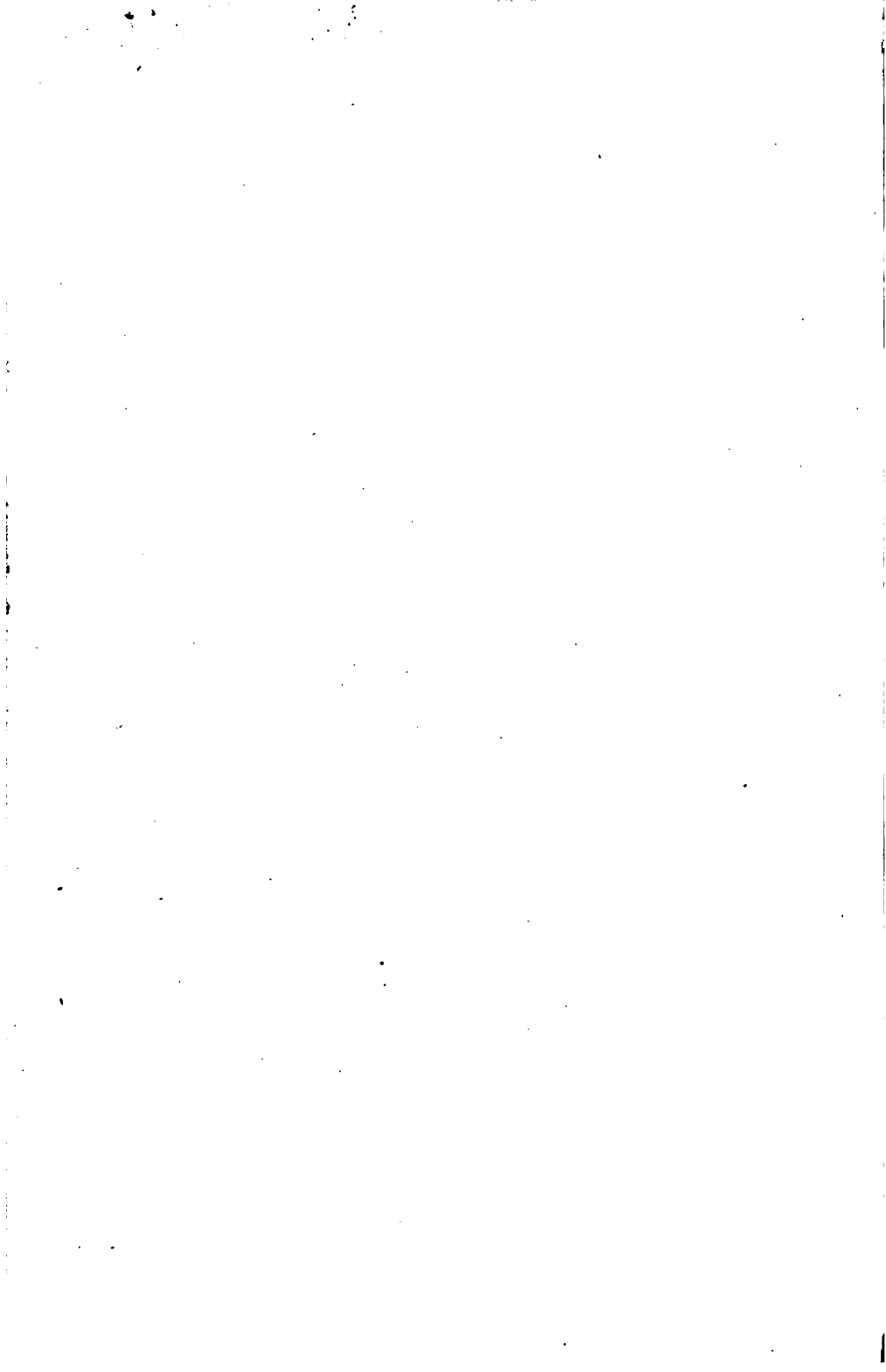
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PRINTED AT WESTMINSTER ABOUT 1477-8 A.D.

AND NOW REPRINTED,

WITH TWO MS. COPIES OF THE SAME TREATISE, FROM
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EDITED BY

FREDERICK J. FURNIVALL, M.A.

EDITOR OF 'THE BARRES BOOK, ETC.' ('MANNERS AND MEALS IN OLDEN TIME'),
ETC. ETC.

LONDON:

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The Publications for 1864 are:—

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5. *Hume's Orthographie and Congruitie of the Britan Tongue*, ab. 1617, ed. H. B. Wheatley.
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7. *Genesis and Exodus*, ab. 1250, ed. R. Morris.
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9. *Thynne on Chaucer's Works*, ab. 1598, ed. Dr Kingsley.
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13. *Seinte Marherete*, 1200-1330, ed. Rev. O. Cockayne.
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17. *Parallel Extracts from 29 MSS. of Piers Plowman*, ed. Rev. W. W. Skeat.
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19. *Lyndesay's Monarchie*, &c., Part II., ed. F. Hall.
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22. *Partenay or Lusignen*, ed. Rev. W. W. Skeat.
23. *Dan Michel's Ayenbite of Inwyrt*, 1840, ed. R. Morris.

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24. *Hymns to the Virgin and Christ; the Parliament of Devils*, &c., ab. 1430, ed. F. J. Furnivall. 3s.
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28. *Langland's Vision of Piers Plowman*, 1362 A.D. Part I. The earliest or Vernon Text; Text A. ed. Rev. W. W. Skeat. 7s.
29. *Early English Homilies* (ab. 1220-30 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. MORRIS, Esq.
30. *Pierce the Ploughmans Orede*, ed. Rev. W. W. Skeat. 2s.

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Caxton's
Book of Curtesye.

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Extra Series. No. III.

1868

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Extra Series,

III.

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PREFACE.

THOUGH no excuse can be needed for including in our Extra Series a reprint of a unique Caxton on a most interesting subject, yet this Book of Curtesye from Hill's MS. was at first intended for our original series, I having forgotten lately that Caxton had written to 'lytyl Iohn,' though some months back I had entered the old printer's book for my second collection of Manners and Meals tracts for the Society. After the copy of Hill—which Mr W. W. King kindly made for his fellow-members—had gone to press, Mr Hazlitt reminded me of the Caxton, and its first and last lines in Mr Blades's admirable book showed that Hill's text was the same as the printed one. I accordingly went to Cambridge to copy it, and there, before tea, Mr Skeat showed me the copy of *The Vision of Piers Plowman* which the Provost and Fellows of Oriel had been good enough to lend him for his edition of 'Text B.' Having enjoyed the vellum Vision, I turned to the paper leaves at its end, and what should they contain but an earlier and better version of the Caxton that I had just copied part of?¹ I drank seven cups of tea, and eat five or six large slices of bread and butter, in honour of the event;² and Mr Skeat, with his never-

Brown.

¹ Mr Bradshaw was kind enough to copy the rest, and to read the whole of the proof with Caxton's original.

² I must be excused for not having found the poem before, as it is not in the Index to Mr Coxe's Catalogue. In the body of the work it is entered as "A father's advice to his son; with instructions for his behaviour as a king's or nobleman's page. ff. 88, 89, 78. Beg.

Kepeth clene and leseth not youre gere."

failing kindness, undertook to copy and edit the Oriel text for the Society. With three texts, therefore, in hand, I could not well stick them at the end of the Postscript to the *Babees Book*, &c.,¹ and as I wanted Caxton's name to this Book of Curtesye to distinguish it from what has long been to me THE Book of Courtesy,—that from the Sloane MS. 1986, edited by Mr Halliwell for the Percy Society, and by me for our own E. E. T. S.—and as also Caxton's name is one 'to conjure withal,' I have, with our Committee's leave, made this little volume an Extra Series one, and called it Caxton's, though his text is not so good as that of the Oriel MS.

On this latter point Mr Skeat writes :

"The Oriel copy is evidently the best. Not only does it give better readings, but the lines, as a rule, run more smoothly ; and it has an extra stanza. This stanza, which is marked 54, occurs between stanzas 53 and 54 of the other copies, and is of some interest and importance. It shows that Lidgate's pupil, put in mind of Lidgate's style by the very mention of his name, introduces a ballad of three stanzas, in which every stanza has a burden after the Lidgate manner. The recurrence of this burden no doubt caused copyists to lose their place, and so the stanza came to be omitted in other copies. Its omission, however, spoils the ballad. Both it and the curious lines in *Piers Ploughmans Crede*,

For aungells and arcangells · all þei whijt vseþ
And alle aldermen · þat ben *ante tronum*,

i. e. all the elders before the throne, allude to Rev. iv. 10. This Crede passage has special reference to the *Carmelites* or *White Friars*.

"The first two leaves of the Oriel copy are misplaced inside out at the end ; but this is not the only misarrangement. The poem has evidently been copied into this MS. from an older copy having a leaf capable of containing *six stanzas at a time* ; which leaves were out of order. Hence the poem in the Oriel MS. is written in the following order, as now bound up, Stanzas 11 (l. 5)—18, 25—30, 37—42, 19—24, 49—54, 31—36, 43—48, 55—76, 8—11 (l. 4), 4 (l. 5)—7, 1—4 (l. 4)."

¹ The Treatises in *The Babees Book*, &c., and the Index at the end, should be consulted for parallel and illustrative passages to those in Caxton's text.

As an instance of a word improved by the Oriel text, may be cited the '*brecheles feste*' of Caxton's and Hill's texts, l. 66, and l. 300,

ffor truste ye well ye shall you not excuse
from *brecheles feste*, & I may you espye
Playenge at any game of rebawdrye.—*Hill*, l. 299—301.

Could it be 'profitless,' from A.-Sax. *bréc*, gain, profit; or 'breechless,' a feast of birch for the boy with his breeches off? The latter was evidently meant, but it was a forced construction. The Oriel *byrcheley* set matters right at once.

Another passage I cannot feel sure is set at rest by the Oriel text. Hill's and Caxton's texts, when describing the ill-mannered servant whose ways are to be avoided, say of him, as to his hair, that he is

Absolon with disheveled heres smale,
lyke to a prysoner of saynt Malowes,¹
a sonny busshe able to the galowes.—*Hill*, l. 462.

For the last line the Oriel MS. reads,

a sonny bush myght cause hym to goo louse,

and Mr Skeat says,—“This is clearly the right reading, of which *galowes* is an unmeaning corruption. The poet is speaking of the *dirty* state of a bad and ill-behaved servant. He is as dirty as a man come out of St Malo's prison; a sunny bush would cause him to go and free himself from minute attendants. A 'sunny bush' probably means no more than a warm nook, inviting one to rest, or to such quiet pursuits as the one indicated. That this is really the reading is shown by the next stanza, wherein the poet apologizes for having spoken too bluntly; he ought to have spoken of such a chase by saying that he goes *a-hawking* or *a-hunting*. Such was the right euphemism required by 'norture.'”

If this is the meaning, we may compare with it the old poet's reproof to the proud man :

¹ An allusion to the strong castle built at St Malo's by Anne, Duchess of Bretayne.—Dyce.

Man, of þi schuldres and of þi side
 þou miȝte hunti luse and flee :
 of such a park i ne hold no pride ;
 þe dere nis nauȝte þat þou mighte sle.

Early English Poems, ed. F. J. F., 1862, p. 1, l. 5.

and remember that one of the blessings of the early Paradaisaical
Land of Cokaygne is :

Nis þer flei, fle, no lowse,
 In cloþ, in toun, bed, no house.

Ib., p. 157, l. 37-8.

We may also compare the following extract about Homer's death from "Pleasant and Delightfull Dialogues in Spanish and English : Profitable to the Learner, and not vnpleasant to any other Reader. By *John Minsheu*, Professor of Languages in London. 1623," p. 47.

"F . . . a foole with his foolishnesse framed in his owne imagination may giue to a hundred wise men matter to picke out.

"I, So it hapned to the Poet Homer, that as he was with age blinde, and went walking by the sea shoare, & heard certaine Fishermen talking, that at that time were a *lowsing* themselves, and as he asked them, what fish they caught, they vnderstanding that he had meant their lice, they answered, Those that we ¹ haue, we seeke for, and those that we ² haue not wee finde, but as the good Homer could not see what they did, and for this cause could not vnderstand the riddle, it did so grieue his vnderstanding to obtaine the secret of this matter, which was a sufficient griefe to cause his death."

But the subject is not a very pleasant one for discussion, though the occupation alluded to in the Oriel Text must have been one of the pastimes of many people in Early England.

The book itself, *Lytille Johan*, is by a disciple of Lydgate's—see l. 366, p. 36-7—and contains, besides, the usual directions how to dress, how to behave in church, at meals, and when serving at table, a wise man's advice on the books his little Jack should read, the best English poets,—then Gower, Chaucer, Occleve, and Lydgate,—not the Catechism and Latin Grammar. It was very pleasant to come

¹ i. Haue in their clothes, i. lice.

² i. Haue not in hand.

off the directions not to conveye spetell over the table, or burnish one's bones with one's teeth, to the burst of enthusiasm with which the writer speaks of our old poets. He evidently believed in them with all his heart; and it would have been a good thing for England if our educators since had followed his example. If the time wasted, almost, in Latin and Greek by so many middle-class boys, had been given to Milton and Shakspeare, Chaucer and Langland, with a fit amount of natural science, we should have been a nobler nation now than we are. There is no more promising sign of the times than the increased attention paid to English in education now.

But to return to our author. He gives Chaucer the poet's highest gift, Imagination, in these words,

what ever to say he toke in his entente,
his langage was so fayer & pertynante,
yt semeth vnto manys heryng
not only the worde, but veryly the thyng. (l. 343.)

And though the writer has the bad taste to praise Lydgate more than Chaucer, yet we may put this down to his love for his old master, and may rest assured that though the cantankerous Ritson calls the Bury schoolmaster a 'driveling monk,' yet the larking schoolboy who robbed orchards, played truant, and generally raised the devil in his early days (*Forewords to Babees Book*, p. xliv.), retained in later years many of the qualities that draw to a man the boy's bright heart, the disciple's fond regret. We too will therefore hope that old Lydgate's

sowle be gon
(To) the sterred paleys above the dappled skye,
Ther to syng *Sanctus* incessavntly
Emonge the mvses nyne celestyall,
Before the hyeste Iubyter of all. (l. 381-5.)

In old age the present poem was composed (st. 60, p. 42-3); 'a lytill newe Instruccion' to a lytle childe, to remove him from vice & make him follow virtue. At his riper age our author promises his boy the surplusage of the treatise (st. 74, p. 50-1); and if a copy of it exists, I hope it will soon fall in our way and get into type, for 'the more the merrier' of these peeps into old boy-life.

On one of the grammatical forms of the Oriel MS., Mr Skeat writes :

"It is curious to observe the forms of the imperative mood plural which occur so frequently throughout the poem in the Oriel copy. The forms ending in *-eth* are about 31 in number, of which 17 are of French, and 14 of A.S. origin. The words in which the ending *-eth* is dropped are 42, of which 18 are of French, and 24 of A.S. origin. The three following French words take *both* forms ; *avyse* or *avyseth*, *awayte* or *awayteth*, *wayte* or *wayteth* ; and the five following A.S. words, *be* or *beth*, *kepe* or *kepeth*, *knele* or *knelyth*, *loke* or *loketh*, *make* or *maketh*. Thus the poet makes use, on the whole, of one form almost as often as the other (that is, supposing the scribe to have copied correctly), and he no doubt consulted his convenience in taking that one which suited the line best. It is an instance of what followed in almost every case of naturalization, that A.S. inflections were added to the French words quite as freely as to those of native origin. Both the *-eth* and *-e* forms are commonly used without the word *ye*, though *Be ye* occurs in l. 58. In the phrase *avise you* (l. 78), *you* is in the accusative."

Commenting also on l. 71 of Caxton and Hill, Mr Skeat notices how they have individualised the general 'child' of the earlier Oriel text :

"71. Here we find *child* riming to *mylde*. In most other places it is *Johan*. The rime shows that the reading *child* is right, and *Johan* is a later adaptation. The Oriel MS. never uses the word *Johan* at all ; it is always *child*."

I may remark also, that on the question lately raised by Mr Bradshaw, 'who before Hampole,¹ or after him, used *you* for the nominative as well as the correct *ye*,' Hill uses both *you* and *ye*, see l. 47, 51, 52, &c., though so far as a hasty search shows, Lydgate, in his Minor Poems at least, uses *ye* only, as do Lord Berners in his *Arthur of Lytil Brytayne*, ab. 1530, the Ormulum, Ancren Riwele, Genesis and Exodus, William of Palerne, Alliterative Poems, Early Metrical Homilies, &c.²

¹ *Pricke of Conscience*, p. 127, l. 4659 ; and p. xvii.

² Mr Skeat holds that in the various reading *3ow drieth* from the Univ. Coll.

The final *d*, *f*, *t*, of Hill's MS., often have a tag to them. As they sometimes occur in places where I judge they must mean nothing, I have neglected them all. Every final *ll* has a line through it, which may mean *e*. Nearly every final *n* and *m* has a curly tail or line over it. This is printed *e* or *n̄*, though no doubt the tail and line have often no value at all. The curls to the *rs* are printed *e*, because *ther* with the curly *r*, in l. 521, Hill, rimes to *where* of l. 519.

At the end of Caxton's final *d* and *g* is occasionally a crook-backed line, something between the line of beauty and the ordinary knocker. This no doubt represents the final *e* of MSS., and is so printed, as Mr Childs has not the knocker in the fount of type that he uses for the Society's work. Caxton's *n̄* stands for *un* in the *-aunce*, *-aunte*, of words from the French. No stops or inverted commas have been put to Caxton's text here, but the stanzas and lines have been numbered, and side-notes added.

"The *Book of Curtesye*," says Mr Bradshaw, "is known from three early editions. The first, without any imprint, but printed at Westminster by Caxton ab. 1477-78,¹ the only known copy of which is here reproduced. The second (with the colophon 'Here endeth a lytyll treatyse called the booke of Curtesye or lytyll John. Emprynted atte Westmoster') is only known from a printer's proof of two pages² preserved among the Douce fragments in the Bodleian. It must have been printed by Wynkin de Worde in Caxton's house ab. 1492. In the third edition it was reprinted at the end of the *Stans puer ad Mensam* by Wynkin de Worde ab. 1501-1510. The Cambridge copy is the only one known to remain of this edition."

I have no more to say: but, readers, remember this coming New Year to do more than last for what Dr Stratmann calls "the dear Old English." Think of Chaucer when his glad spring comes, and

Oxford MS. (of the early part of the 15th century) to the Vernon MS. *pou druizest*, l. 25, Passus 1, of the Vision of Piers Plowman, the *3ow* is an accusative, "exactly equivalent to the Gothic in the following passage—'hwana þaursjai, gaggai du mis, i. e. whom it may thirst, let him come to me.' John vii, 37. I conclude that *3ow* is accusative, not dative. The same construction occurs in German constantly, 'es dürestet mich' = it thirsts me, I thirst."

¹ In his type No. 2, *Blades*, ii. 63.

² In Caxton's type No. 5, *Blades*, ii. 235 (not 253 as in Index).

every day besides ; forget not Langland or any of our early men ;

reporte

& revyue *the* lawde of *them* that were

famovs in¹ owre langage, these faders dere,

whos sowles in blis, god eternall avaunce,

that lysten so² owre langage to enhavnce !

(*Hill*, I. 430-4.)

3, *St George's Square*, N.W.

15 *Dec.*, 1867.

¹ Founders of, *Oriel* MS.

² some, *Hill*; so, *Oriel*.

The Book of Curtesye.

[The Book of Courtesy.]

[From the Oriel MS. lxxix.]

[1]

Lytte childe, sythen youre tendre infancie
Stondeth as yett vnder yndyff[e]rence,
To vice or vertu to moven ¹ or Applie,
And in suche Age ther is no providence,
Ne comenly no sadde intelligence,
But ryght as wax receyueþ printe and figure,
So chylder ben disposed of nature,

3 ¹ MS. morven.

[2]

Vice or vertu to Folowe and ympresse
In mynde ; and therfore, to sterve and remeve
You from vice, and to vertu thou ² dresse,
That on to folow, and the other to eschewe,
I haue devysed you this lytill newe
Instruccion according to youre age,
Playne in sentence, but playner in langage.

10 ² Read you.

14

(Richard Hill's Commonplace Book, or Balliol MS. 354, ff C lxx.)

Here begynnyth lytill Iohan.

Lytell Iohan, sith your tendere enfancye
Stondyth as yet vnder Indyfference
To vyce or vertu to mevyn or applie,
4 & in suche age *ther* ¹ ys no provydence,
Ne comenly no sage Intelygence,
But as wax receyvith prynt or fygure,
So chyldren bene disposed of nature

[Hill's Text.]

¹ The *th* is the same as the *y*.

[The Book of Curtesye.]

[Caxton's Text.]

[1]

1 ytyl Iohn syth your tendre enfancye
Stondeth as yet vnder / in difference
To vice or vertu to meyn or applye
And in suche age ther is no prouidence
Ne comenly no sade Intelligence
But as waxe resseyueth prynte or figure
So children ben disposide of nature

[Leaf 1 a.]
As Infancy is
indifferent
3 whether it follows
vice or virtue,

7

[2]

Vyce or vertue to folowe ande enpresse
In mynde / ande therfore / to styre & remeue
You from vice / ande to vertue adresse
That one to folowe / and that other teschewe
I haue deuysed you / this lytyl newe
Instruccion / acordyng vnto your age
Playne in sentence / but playner in langage

I haue written
this new treatise
to draw you from
vice, and turn you
to virtue.

10

14

8 ¶ Vyce or vertu to folowe, & enpresse
In mynde; & therfor to styre & remeue
you frome vice, & to vertu adresse,
That on to folow, & that other to eschewe,
12 I haue deuysed you this lytill newe
Instruccion¹ accordyng vnto your age,
playn In sentence, but playnere In langage.

[Hall's Text.]

¹ The mark of contraction is over the *n*: t. i. the *n* has its tail curled over its back like a dog's.

[3]

Taketh hede therfore and herkyn what I say,
 And yeueth therto hooly youre aduertence,
 Lette not youre eye be here and youre hert away, 17
 But yeueth herto youre besy diligence,
 And ley aparte alle wantawne insolence,
 Lernyth to be vertues and well thewid ;
 Who wolle not lere, nedely must be lewid. 21

[4]

Afore all thyng, fyrst and principally,
 In the morowe when ye ¹ shall vppe ryse, ^{1 MS. he.}
 To wyrship god haue in youre memorie ; 24
 Wyth cristis crosse loke ye blesse you thriese,
 Youre pater-nosteir seyth in deuoute wyse,
 Aue maria wyth the holy crede,
 Than alle the after the bettir may ye spede. 28

[5]

And while ye be Abouten honestly
 To dresse youre-self and don on youre aray,
 Wyth youre felawe well and tretably 31
 Oure lady matens Avyseth that you say,
 And this obseruaunce vseth euery day,
 Wyth prime and owris, and wythouten drede
 The blyssed lady woll graunte you youre mede. 35

¶ Take hede *therfor*, & harken what I saye, [Hill's Text.]
 16 & geve *therto* yowre good aduertence,
 lette not *your ere* be here, & *your herte* awaye,
 But pute you *therto* besy delygence,
 Laying a-parte all wanton Insolence,
 20 lernyd to be *vertuvs* & well thewed ;
 who will not lerne, nedely he must be lewed.

¶ Afore all thyng, & pryncypally
 In the mornyng whan ye vp ryse,
 24 To worship god haue in memory ;
 with *crystis* crosse loke ye blesse ye thryse,

[3]

Take hede therfore / and herkne what I saye		Attend therfore to what I say.
Ande gyue therto / your goode aduertence		
Lete not your ere be here & your herte awaye	17	
But put ye therto / besy diligence		
Leynge aparte al wantown Insolence		
Lerneth to be vertuous / and wel thewede		Learn good manners.
Who wil not lerne / nedely he must be lewed	21	

[4]

Afore alle thinge / ande principally		[Leaf 1 b.]
In the morenyng / whan ye vp rise		On rising,
To worshipe gode / haue in memorie	24	
With crystes crosse / loke ye blesse you thrise		cross yourself,
Your pater noster / saye in deuoute wyse		say your Pater Noster, Ave, and Creed.
Aue maria / with the holy crede		
Thenne alle the day / the better shal ye spede	28	

[5]

And while that ye be aboute honestly		
To dresse your self / & do on your araye		While dressing,
With your felawe / wel and tretably	31	
Oure lady matyns / loke that ye saye		say our Lady's Matins,
Ande this obseruaunce / vse ye every daye		
With pryme and ouris / withouten drede		Prime, and Hours.
The blessing lady / wil quyte you your mede	35	

	your pater noster say in deuoute wyse,	[H&W's Text.]
	Aue maria / with the holy crede ;	
28	Then all the day the better shall ye spede.	

¶	And while ye dresse your selfe, honestly	
	To dresse your selfe & do on your araye,	
	with your felowe well & tretably	
32	Oure lady matens loke that you say ;	
✓	And this obseruance vse ye euery day,	
	with pryme & owers with-owt drede.	
	the blessing lady will quyte you your mede.	

[6]

Kembe youre hede and loke ye kepe hit clene,
 Youris eris twayne suffre not foule to be ;
 In youre visage wayteth no spotte be sene, 38
 Purge youre nase, let hit not combred be
 Wyth foule matiers Ayenst all oneste,
 But wyth bare hande no matier from hit feche,
 For that is a foule and an vncurtays teche. 42

[7]

Youris handes wassheth, that is an holsom thyng,
 Youris nayles loke they be not geet blake,
 Suffre hem not to ben ouer long growyng ; 45
 To youre aray good hede I warne you take,
 That manerly ye seet hit vp and make,
 Youris hode, youre gowne, youre hose, and eke
 youre scho,
 Wyth all array longyng youre body to. 49

[8]

Kepeth clene and leseth not youre gere,
 And or ye passen oute of youre loggyng,
 Euery garment that ye schulle vppon you were, 52
 Awayteth welle that hit be so syttyng
 As to youre degre semeth moost on accordyng ;
 Than woll men sey, ' for soth this childe is he
 That is well taught and loueth honeste.' 56

36 ¶ Kembe your hede, & loke you kepe yt clene ;
 your eres twayn suffre not fowle to be ;
 In your wysage loke no spote be sene ;
 purge your nose ; lett no man in yt se
 40 The vile matter ; yt ys none honeste ;
 Ne with your bare hond no fylth from yt feche,
 ffor that ys fowle, & an vncurtoys teche.

[Hill's Text.]
 [ff C ix back]

¶ Your hondis wasshe ; yt ys an holsom thyng ;
 44 your naylis loke they be not gety blake,
 Ne suffre not them over longe growyng.

[6]

Kembe your hede / & loke ye kepe it clene		Comb your head; clean your ears
Your eres tweyne / suffre not fowl to be		
In your visage / wayte no spot be sene	38	
Purge your nose / lete noman in it see		and nose;
The vile mater / it is none honeste		
Ne with your bare honde / no filth fro it fecche		don't pick it.
For that is fowl / and an vncurtoys teche	42	

[7]

Your hondes wesshe / it is an holsom thinge		[Leaf 2 a.]
Your naylis loke / they be not gety blacke		Wash your hands; don't keep your nails jet-
Ne suffre not hem / to be ouer longe growyng	45	black or too long.
To your araye / I warne you good hede take		
That manerly ye fyttte it vp and make		
Your hoode. gowne. hosyn / & eke your sho		Wear fit clothes, that fit well
With al your aray longyng your body to	49	

[8]

Kepe you clene / and lose not your gere		
And or ye passe / out of your loggyng		
Euery garment / that ye shal on were	52	
Awayte wel / that it be so syttyng		and suit your station;
As to your degre / semeth acordyng		
Therne wil men saye / forsoth this childe is he		the men will praise you.
That is wel taught / and louth honeste	56	

	To your A-aye I warne you good hede take,	[Hut's Text.]
	Manerly & fyte loke you yt make;	
48	your hood / gowne / hosen / & eke your sho, with all your araye longyng your body to.	

¶	Kepe you clene, & lose not your gere;	
	& or you passe owt of your lodgyng,	
52	Euery garment that ye shall were, Awayte well that yt be so syttyng & to your degre semed accordyng;	
	Than will men say, "for sothe this child ys he that ys well tawght, & loweth honeste."	
56		

[9]

And as ye walke and passen be the strete,
 Be ye not nyce of chere and countenance ;
 And loke, my childe, to folkys that ye mete, 59
 Ye spekyn feyre wyth wordis of plesaunce ;
 To youre souerayne wyth humble obeysaunce,
 To hym that is youre felowe and pere,
 Yevith feyre langage wyth ryght frendly chere. 63

[10]

Cast not wyth stone or styke at foule ne beste,
 And where ye walke be ware that ye ne rage,¹
 For and ye do, ye shall to byrcheley feest. 66
 Terre² wyth no hounde in fylde nor in village,
 Gothe forth in peace, demenyng youre vysage
 In sobre wyse, that men may of you say,
 ' A goodly childe ther passith be the way.' 70

¹ MS. nerage.² MS. There, by mistake.

[11]

Whan ye come to the chirche, my lytyll chylde,
 Holy watir ye schull vpon you caste 72
 Be-fore the crosse wyth [chere] moste meke and mylde ;
 Than knelyth doune and knoketh on youre breste,
 Thankyng the lorde that on the crosse did rest,
 And there for you suffred his hert to blede,
 Seyth or ye ryse Pater, Aue, and A crede. 77

¶ And as ye walke & passe by *the* strete,
 Be ye not Nyce of chere & covntenavnce,
 but loke, my child, to folkis *that* you mete,
 60 & loke ye speke fayere *with* wordis of plesavnce,
 Demvre, & curtoys of your Demenavnce.
 To hym *that* ys yowre felow & pere,
 Geve you fayre langage & a ffrendly chere.

[Hill's Text.]

64 ¶ Cast no styke ne stone at fowle ne beste ;
 & wher ye walke, be ware ye ne rage,
 ffor yff ye do ye shaft to brecheles feest.
 Terre not *with* hovndis in fyld ne in vilage ;

[9]

And as ye walke / and passe by the strete
 Be ye not nyce of chere / and countenaunce
 But loke my child / to folkes that ye mete
 Ye speke fayr / with wordes of plesaunce
 Demure and curtoys / of your demenaunce
 To hym that is your felawe ande pere
 Gyue ye fair langage / and a frendly chere

As you walk,
 look pleasantly
 at folk,

59

and greet your
 fellows friendly;

63

[10]

Caste no styck ne stone at fowle ne beest
 And where ye walke / bewarre ye ne rage
 For yf ye doo / ye shal to brecheles feest
 Terre not with hounde in felde ne in vilage
 Go forth your waye / demenyng your viage
 In sobre wyse / that men may of you saye
 A goodly chylde / ther passeth by the waye

[Leaf 2 b.]
 don't shy stones
 at bird or beast,

66

or quarrel with
 dogs.

70

[11]

And whan ye come to þ^e chirche my litil child
 Holy water / ye shal vpon you caste
 Byfore þ^e crosse / with chere meke & mylde
 Knele adouñ / and knocke on your breste
 Thankyng the good lord þ^t on it dide reste
 And there / for you suffryd his sides to blede
 Saye ye or ye rise / pater noster / aue / & a crede

At church, holy-
 water yourself,

73

kneel before the
 cross, knock on
 your breast,

77 and say prayers.

- 68 Go furth your way, Demenyng your viage
 In sober wyse, *that men maye* of you saye,
 "A goodly chyld ther passith by the way."

[Hull's Text.]

- ¶ And when ye cum to the church, my litill child,
 72 holy water ye shaft vpon you caste.
 be-fore the crosse with chere meke & mylde
 knele a-downe, & knoke on your brest,
 Thankyng that good lord that on yt dyde reste,
 76 & ther for you suffred his sydys to blede;
 Saye ye, or you ryse, pater noster / aue / & a
 crede.

[12]

A vise you well Also for eny thyng,
 The schirche of prayer is the house and place ;
 Be ware there-fore of clappe or Ianglyng, 80
 For in the schirche that is full gret trysspace,
 And A token of hem that lacken grace ;
 Ther beth demure and kepeth youre sylence,
 And serueth god wyth all youre deligence. 84

[13]

TO helpe the prest whan he shall sey the masse,
 Whan hit shall happen you or be-tyde,
 Remeue not ferre ne from his presence passe, 87
 Kneleth or stondeyth deuoutly hym be-syde,
 And not to nyghe ; youre tounge mooste be applied
 To Answer hym wyth ¹ v[o]ice full moderate ; ¹ MS. wyth hym
 Avyse you well, my lityll childe, Algate 91
 wyth.

[14]

TO mynystre wyth de-voute Reuerence,
 Loke that ye do youre humble obseruaunce
 Debonarly wyth [dewe] obideence, 94
 Cyrcum-spectly, wyth euer[y] circumstaunce
 Of porte, of chere, demevire of countenaunce,
 Remembryng, the lord aboue is he
 Whom to serue is gretteest liberte. 98

¶ Avyce you well also for any thyng,
 The chyrche, of prayer ys howse & place ;
 80 be ware *therfor* of clappe or Iangelynge,
 ffor in the chyrche yt ys a full gret trespas,
 & a token of suche as lacketh grace.
 Ther be ye demvre, & kepe ye scilence,
 84 And *serve* ye god *with* all your delygence.

[Hull's Text.]

To helpe the Preest whan he sayth masse,
 whan yt shall happen you or betyde,
 Remeve not fer, ne from his presence passe ;
 88 knele or stonde you devovtly hym besyde,

[M C 14.]

[12]

Auyse you wel also / for ony thinge	
The chirche of prayer / is hous and place	
Beware therfore / of clappe or Iangelynge	80 Don't chatter,
For in þ ^e chirche / it is a ful grete trespaas	
And a token of suche / as lackyth grace	
There be ye demure / and kepe ye scilence	but be silent, and
And serue ye god / with al your diligence	84 serve God.

[13]

To helpe the preest / whan he saith masse	
Whan it shal happen you or betyde	
Remeue not fer / ne from his presence passe	87
Knele or stonde ye / deuoutly hym besyde	[Leaf 8 a.] When you help the priest at Masse, kneel or stand near him,
And not to nygh your tonge muste be applide	
Tanswere hym / with voys ful moderate	
Auyse you wel / my lityl childe algate	91 and answer him in a moderate tone.

[14]

To mynystre / with deuoute reuerence	
Loke ye do / youre humble obseruañce	
Debonairly / with due obedyence	94
Circumspectly / with euery circumstaunce	and circum- spectly.
Of poort and chere / of goodly countenañce	
Remembrynge wel the lorde / a boue is he	
Whom to serue / is grettest liberte	98

& not to nygh : your tonge mvst be applyde
To answe're hym *with* woyce moderate.
Auyce you weñt, my lytyll child, algate

[Hull's Text.]

- 92 ¶ To mynyster *with* devout reverence ;
loke ye do your humble observaunce
Debonerly wyth dewe obedyence,
Circumspectly *with* euery circumstavnce
96 Of poort, & chere of goodly covntenavnce,
Remembryng well *the* lorde a-bove ys he,
whome to *serve* ys grettest lyberte.

[15]

And whan ye speke, loketh men in the face ¹ 1 MS. visage.
 Wyth sobre chere and goodly semblaunce;
 Cast not youre eye asyde in odir place, 101
 For that is a tokyn of wantowne inconstaunce,
 Which wolle appeyre youre name, and disaunaunce;
 The wyse man seyth, 'who hath this signes thre
 Ne is not like a good man [for] to be— 105

[16]

Yn hert,' he seyth, 'who that is inconstaunte,' ² 2 MS. inconstaunce
 A waveryng eye, glyddryng but sodenly
 From place to place, and A fote ³ variaunte ⁴ 108 ³ MS. fore.
⁴ MS. variaunce.
 That in no place abydeyth stabully—
 Thes ben signes,' the wyse man seyth sekerly,
 'Of suche a wyght as is vnmanerly nyce,
 And is full like dissposed be to vice.' 112

[17]

And wayte, my childe, whan ye stond at the table,
 Of souereyne or maister whether hit be,
 Applieth you [for] to be seruysable, 115
 That no defeaute in you may founde be;
 Loke who doth best and hym envyeth ye,
 And specially vseth attendaunce,
 Whiche is to souereyne thyng of gret plesaunce. 119

¶ And whan ye speke, loke men in *the* face [Hw's Text.]
 100 with sobre chere & goodly semblavnce;
 Caste not eye a-side in no othere place,
 ffor *that* ys a token of a wanton constavnce
 which will apayre your name, & dysavance.
 104 The wyse man sayth, 'who hath these
 thyngis iij,
 ys not lyke a good man for to be :

¶ 'In herte,' he sayth, 'who *that* ys Inconstavnte,
 A waverynge eye, glydyng sodenly
 108 ffo place to place, & a fote varyavnte
 that in no place a-bydyth stabli,

[15]

And whan ye speke / loke men in the face		
With sobre chere / ande goodly semblaunce		
Caste not your eye a syde / in other place	101	When you speak to men, look 'em in the face.
For that is a token of wantoun inconstaunce		
Whiche wil appeyre your name & disauaunce		
The wise man saith who hath these thingis thre		The Wise Man says
Is not lyke a goode man for to be	105	

[16]

In herte he seith / who that is inconstaunte		[Leaf 3 b.]
A waueryng eye / glydyng sodeynly		
Fro place to place / & a foot variaunte	108	an inconstant man with a wavering eye and a wandering foot
That in no place / abydeth stably		
These ben þ ^e signes / the wiseman seith sikerly		
Of suche a wight / as is vnmanerly nyce		
And is ful likely disposid vnto vyce	112	will turn to vice.

[17]

Awayte my chylde / whan ye stande atte table		When you serve at table,
Of maister or souerayn / whether it be		
Applye you for to be seruysable	115	be attentive and ndy,
That no defaute in you founden be		
Loke / who doth best / and hym ensiewe ye		
And in especyal / vse ye attendaunce		specially to well- off men.
Wherein ye shal your self best auance	119	

	Thyse bene <i>the thyngis,' the wysman sayth</i>	[Hill's Text.]
	sekerly,	
112	' Off suche a wayghte <i>that</i> be vnmanerly nyce, & be full lykely dysposed vnto vyce.'	

¶	Awayte, my chylde, whan ye stonde at table,	
	Off mayster or soverayne <i>whether</i> yt be,	
	Applye you for to be servysable	
116	That no defawte in you fownden be ;	
	loke who dothe best, & hym folow ye,	
	& in especyall vse ye attendavnce	
	wheryn ye shaft your selfe best avaunce.	

[18]

A [s] ye be comaundyng, so ye do algate,
 Beth not wyth-oute cause from the tabul absent ;
 Hit is plesauce vnto the gret astate 122
 To se theyre saruaunt about them present ;
 Haunteth no halkes, for then ye woll be schent.
 Lette maner and Mesure be youre guydes twey,
 So shall ye best please, I dare well sey. 126

[19]

Reward all-way the loke and countenance
 Of youre master, or of youre souereine,
 Ther shall ye best preue what is plesauce, 129
 And what displesauce ; this is the soth serteyne,
 The chere discureth often tyme both twayne,
 And eke the chere may some tyme you addresse
 In thyng that langage may not þan expresse. 133

[20]

A nd what ye here there, loke ye kepe hit secre,
 Besy report of mystrust is cheff norice ;
 Mekell langage may not all faultles be ; 136
 Than doth, my childe, as teicheth you the wyse,
 Whiche vnto you this wysdome dothe devise,
 ' Here and see, be still in euery prees, '
 Passe forth youre way in silence and in pees. '

1 MS. 'in euery place
 and in prees.' Place
 was to have been the
 last word ; and in
 prees was carelessly
 added, instead of strik-
 ing out place.—Sk.

120 ¶ As ye be comavnded, so do ye algate ;
 be not cawseles fro the table absente ;
 yt ys a grete pleasure to the high estate ¹
 To se his servaunttes abowte hym presente.
 124 havnte no halke, for then ye will be shente ;
 lette manere & mesure be your gydes twayne ;
 so shaft ye best please, I dare savely sayne.

[Hut s Text.]

[1 noble, lord.]

¶ Reward also thy loke & contenance,
 128 Off your master or of your soverayne,
 so shaft ye best preve what ys his plesavnce
 or ellis his dysplesavnce : this ys sertaync,

[18]

As ye be comandede / so do ye algate		Don't absent
Be not causeles / fro the table absent		yourself from
It is a grete plesure / to the hyghe estate	122	table,
To see his seruantis aboute hym present		
Haunte no halke / for thezne ye wil be shente		or stick yourself
Lete maner & mesure / be your gydes tweyne		in a corner.
So shal ye best plesse / I dar sauely seyne	126	Let Manners and
		Moderation guide
		you.

[19]

Rewarde also the loke ande contenaunce		[Leaf 4 a.]
Of your maister / or of your souereyne		Look at your
So shal ye best preue. what is his plesaunce	129	master's face;
Or els displeaunce / this is soth serteayne		that'll show
The chere discoverith / often bothe tweyne		whether he's
And eke þ ^e chere / somtyme may you addresse		pleased or not.
In thingis / þ ^t langage may not them expresse	133	

[20]

Ande that ye her loke / kepe alway secree		Keep secret all
Besy reporte / of mischief is chief noryse		you hear.
Mykyl langage / may not al fawtles bee	136	
Thenne do my childe / as techeth you the wyse		
Whiche vnto you / this lesson doth deuyse		Hear, see, and go
Here and see / ande be styll in euery prees		your way.
Passe forth your way in scilence & in pees	140	

132	The chere discovereth oftyn both[e] twayn, & eke the chere sumtyme may yow addresse In thyngis the langage may not then expresse.	[Hill's Text.]
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¶	And that ye here, loke ye kepe alway secre ; besy reporte, of myschefe ys chefe noryse ;	[Hill's Text.]
136	Mykyll langage may not aft fawtles be ; Then do, my chyld, as techeth you the wyse whiche vnto you this lessun doth devyce :	
140	here & see, & be styll in euery prees, passe forthe your way in scilence & in pees.	

[21]

And yit in Aventure ye, if the caase require,
Ye most speke as hit may doo percaze ;¹

¹ MS. preface.

Seuen condicions obserue as ye shall hire, 143
Avisе you well what ye sey and in what place,
Of whom, and to whom, in youre mynde compaze ;
Howe ye shall speke, and whan, taketh good hede,
This counseilleth the wyse man wyth-outen drede.

[22]

A wayte, my childe, ye haue you manerly,
Whan at youre mete ye sittyn at youre table ;
In euery pres, in euery company, 150
Disposeth you to be so componable,
That men may you reporte for comendable ;
For tristeth well, vppon youre bering
Men woll you blame or yeven you preysing. 154

[23]

And printeth chiefly in youre memorie,
For A principalle poynt of feire norture,
Ye deprauе no man absent especially ; 157
Seint Austyn Amonishith wyth besy cure,
Howe at the table men shull them assure,
That there escapeth them no suche langage,
As myght turne other folke to disparage. 161

- ¶ And yet in aduventure, yf the caas requyre, [Hill's Text.]
ye may speke, but ye must percaas
Seven¹ condycions observe, as ye may here : [1 Six they are at
144 Avyce ye well what ye say, & in what place, p. 358, Babers
Off whom, & to whom, in your mynd compaze ; Book, of the Wise
how ye shaft speke, & whan, take good hede : Man.]
this cow[n]syled the wyse man withowten
drede.
- 148 A-wayte, my chylde, ye behaue you manerly
whan at your mete ye sytte at the table ;
In euery prees & In euery company

[21]

And yet in auenture / yf the caas require
 Ye may speke / but ye muste thenne *percaas*
 Seuē condicions obserue / as ye may now hyre 143
 Auyse you wel / what ye saye / & in what place
 Of whom / & to whom in your mynde compace
 How ye shal speke / & whan take good hede
 This councelith the wise man withoute drede 147

If you must
 speak,
 observe the seven
 conditions.

[22]

Awayte my chylde / ye be haue you manerly
 Whan at your mete / ye sitte at the table
 In euery prees and in euery company 150
 Dispose you to be so compenable
 That men may of you reporte for *commendable*
 For trusteth wel / vpon your berynge
 Men wil you blame or gyue preysynge 154

[Leaf 4 b.]

When you're at
 meals,

be companionable

[23]

And prynte ye trewly your memorie
 For a princypal point of fair noreturē
 Ye depraue no man absent especyally 157
 Saynt austyn amonessheth with besy cure
 How men atte table / shold hem assure
 That there escape them / no suche langage
 As myght other folke hurte to disparage 161

and don't run
 down absent men.
 St Austin

152 Dyspose you to be so cumpenable
that men may of you reporte for commendable;
 ffor, trustyth well, vpon your beryng
 Men will you blame or gyve praysyng.

[Hill's Text.]

¶ 156 And prynte ye truly *this* in your memorye
 for a pryncypall poynt of fayer noretvre,
that ye deprave no man absente specially.
 Saynt Austyne amonessheth *with* besy cure,
 howe men att table shulde *them* assure
 160 *that ther* escape them no suche langage
 As myght hurte or bryng folke to disparage.

[24]

This curteise clarke writeth in ryght this wyse,
 Rebukying the vice of vile detraccioun ;

What man hit be that of custome and guise 164

Hurteth wyth his tounge wyth foule corrosioun

The absent wight, for that abusioun

Suche detractoure [wayue] ¹ from this table

¹ A word lost.

As vn-worthe, not to be reprocheable. 168

[25]

Whan ye sitten therfor at youre repaste,
 Annoyethe no man present nor absent,

But speketh feyre, for and ye make waste 171

Off [large] langage, for soth ye most be schent ;

And wan ye speke, speketh wyth good entent

Of maters appendyng to myrth and plesaunce,

But nothyng that may causen men greuauunce. 175

[26]

Eschewe also taches of foule rauenyng,
 Of gredy lust the vncurteyce appetite ;

Pres not to sone to youre viaunde, restraine 178

Youre handis a while wyth manerly respytte ;

Fedith for necessite, not for delite,

Demeneth you in mete and drink soo sobrely,

That ye be not infecte wyth glotenye. 182

¶ This curteys clerke wryteth in this wyse,

[Hall's Text.]

Rebukying the vyce of vyle detraccion :

164 what may yt be that of custum & gvyse

hurteth with tonge or by fowle colusyon

The absente / weyne¹ ye for that abusyon

[¹ or weyne]

Suche a detractowre from the table

168 As vnworthy & also reprocheable.

¶ Whan ye sytte therfor at your repast,

Annoye ye no man present nor absente,

but speke ye fewe ; for yff ye make wast

172 of large langage, for soth ye must be shent.

[24]

This curtoys clerk / writeth in this wise	
Rebukynge the vice / of vyle detraccion	
What man it be / that of custom & guyse	164
Hurteth with tunge / or by foule colusion	
Thabsente / weyue ye for that abusioñ	
Suche a detractour / from the table	
As vnworthy / and also reprochable	168

rebukes the vice
of detraction,and bids you turn
all backbiters
from the table

[25]

Whan ye sitte therfore at your repaste		[Leaf 5 a.]
Annoye ye noman presente nor absente		
But speke ye fewe / for yf ye make waste	171	Speak little,
Of large lantage / for sothe ye must be shent		
And whan ye speke / speke ye with good entent		and that
Of maters acordynge vnto plesance		pleasantly.
But nothing / that may cause men greuañce	175	

[26]

Eschewe also tacches of foule Raueyne		Don't be ravenous,
Of gredy luste / with vncurteys appetyte ¹		
Prece not to sone / fro your viand restreyne	178	but keep your hands from your food for a time.
Your honde a while / with manerly respite		
Fede you for necessite / & not for delite		
Demene you with mete / & drynke so sobrelly		
That ye not ben enfecte with glotony	182	

¹ Orig. appetyce.

& whan ye speke // speke with good Intent [Hill's Text.]
Off maters accordyng vnto plesavnce,
but no thyng *that* may cavsse men grevaunce.

- ¶ Eschewe also tacches of fowle ravayne,
177 of gredy luste ; with vncurteys appetyte
prece not to sone ; fro your vyande restrayne
your hand a while with manerly respyte ;
180 ffede you for necessyte, & not for delyte.
Demene you with mete & drynke so soberly
That ye not be Infecte wyth glotony.

[27]

Embrewe not youre vesselle ne youre cuppe ¹ 1 Sic. Read "napery."
 Ouer mesure and maner, but saue them clene ;
 Ensoyle not youre cuppe, but kepe hit clenely, 185
 Lete no fatte ferthyng of youre lippe be sen.
 For that is foule ; wotte you what I mene ?
 Or than ye drinke, for youre owne honeste,
 Your lippis wepe, and klenly loke they be. 189

[28]

Blowe not in youre drinke ne in youre potage,
 Ne farsith not youre disshe to full of brede,
 Ne bere not youre knyf towarde youre vysage, 192
 For there-in is parell and mekell drede.
 Clawe not youre face ne touche not youre hede
 Wyth youre bare hande, sitting at the table,
 For in norture that is reprouable. 196

[29]

Lowse not youre gyrdyll syttyng at youre table,² 2 Sic. Read "mete."
 For that is a tache of vncurtesye,
 But and ye seme ye be enbrasyde streite, 199
 Or than ye sitte amende hit secretly,
 So couertly that no wyght hit espie.
 Be ware also no breth from you rebounde
 Vppe ne downe, be ware that shamefull sounde.

¶ Enbrewe not your vessell ne your naprye
 184 over maner & mesure, but kepe them clene ;
 Ensoyle not your cuppe, but kepe yt clenly,
 lete no farsyone on your lyppis be sene,
 ffor that ys fowle ; ye wott what I mene.
 188 Or than ye drynke, for your own honeste
 your lyppys wype, & clenly loke they be.

[Hull's Text.]
 [m C lxxj.]

¶ Blowe not in your drynke ne in your pottage,
 Ne ferce not your disshe to full of brede ;
 192 bere not your knyf toward your vysage,
 ffor theryn ys peryll & mykeft drede ;

[27]

Enbreme not your vessel / ne your naprye	Don't dirty your cloth or cup.
Ouer maner & mesure / but kepe hem clene	
Ensoyle not your cuppe / but kepe it clenlye	185
Lete no fat farssine / on your lippes be sene	
For that is fowle / ye wote what I mene	
Or than ye drynke / for your owen honeste	Wipe your lips before you drink.
Your lippes wype / and clenly loke they be	189

[28]

Blowe not in your drinke ne in your potage	[Leaf b b.]
Ne farse not your dishe to ful of brede	Don't blow on your food,
Bere not your knyf / to warde your visage	192 or put your knife to your face,
For therin is parelle / and mykyl drede	
Clawe not your visage / touche not your hede	or scratch it or your head.
With your bare honde / sitting atte table	
For in norture / suche thing is reprouable	196

[29]

Lose not your gyrdel / sitting at your mete	Don't undo your girdle at table;
For that is a tacche / of vncurtesye	
But yf ye seme / ye be embraced streite	199 If it's tight, let it out before you sit down.
Or then ye sytte / amende it secretly	
So couertly that no wight you espye	
Beware also / no breth fro you rebounde	Don't break wind up or down.
Vp ne douñ / leste ye were shameful founde	203

196	Clawe not your visage, tovcche not your hede with your bare honde syttyng at the table, ffor in norture suche thyngis be reproveable.	[Hill's Text.]
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¶	Lose not your gyrdyll syttyng at your mete, ffor that is a tache of vncurtesye ;
200	but yff ye seme ye be enbrased streyte, or than ye sytte, amend yt secretly So wysely that no wyght you aspye. be ware also no breth fro you rebownd Vp ne downe, lest ye were shamfull fownd.

[30]

Beth huste in chambre, cilent in the halle,
 Herkenyth well, yeueth good audience ;
 Yef vsheer or marchall for eny romour calle, 206
 Putting Ianglers to rebuke and cilence,
 Beth mylde of langage, demure of eloquence ;
 Enforcith you to them confourmyde be,
 That can most good and haue humanyte. 210

[31]

Touche not wyth mete salt in the saler,
 Lest folke Appoynt you of vncunnynnesse,
 Dresse hit apparte vppon a clene tranchere ; 213
 Force not youre mouth to fulle for wantannesse,
 Lene not vppon the table, that is but rudesse,
 And yf I shall to you so playnly say,
 Ouer the table ye shull not spette convey. 217

[32]

Yif ye be seruid wyth metis delicate,
 Departith wyth youre fellowys in gentyl wyse,
 The clarke seith, ' nature is content and sariate 220
 Wyth meane diete, and lytill shall suffice.'
 Departyth therfore, as I to you devise ;
 Engrosith not vnto youre silven all,
 For gentilnesse will ay be lyberall. 224

¶ Be ye husht in chambre, seylente in hañt ;
 205 herkyn well, & geve good audyence
 yff vsshar or marchall for any rymowre call ;
 putt ye yanglers to rebuke for scilence.
 208 Be ye myld of langage, demvre of eloquence ;
 Enforce you vnto hym conformed to be
 that can most good, & hathe humanyte.

[Hall's Text.]

¶ Towch not with your mete salte in the saler,
 212 leest folke apoynte you of vnconnyngnesse ;
 Dresse yt aparte vpon a clene trenshere.
 ffarste not your movth to full for wantonnesse ;

[30]

Be ye husht in chambre / scylent in halle	Be silent,
Herken wel ande gyue goode audience	
Yf vssher or marchal for ony Rumour calle	206
Put ye Ianglers to rebuke for silence	and put chattersers to rebuke.
Be ye mylde of langage / demure of eloquence	
Enforce you vnto hym conformed to be	Imitate him who has humanity.
That can moste good / ande hath humanyte	210

[31]

Touche not with your mete / salt in the saler	[Leaf 6 a.]
Lest folk apoynte you of vnconnyngnesse	Don't dip your meat in the saltcellar,
Dresse it aparte / vpon a clene trencher	213
Farse not your mouth to ful / for wantonnesse	
Lene not vpon the table / for that rude is	lean on the table,
And yf I shal to you playnly saye	
Ouer the table / ye shal not spetel conueye	217 or spit over it.

[32]

Yef ye be serued / with metes delicate	Share dainties with your fellows:
Depart with your felowe / in gentil wise	
The clerke saith / nature is content & sacyate	220
With mene diete / and litil shall suffyse	
Depart therfore / as I you deuyse	
Engrose not / vnto your self alle	
For gentilnes / wil aye be liberalle	224 gentleness is liberal.

216	lene not on <i>the</i> table, for <i>that</i> rved ys ;	[Hull's Text.]
	& yff I shaft to you playnly saye,	
	over <i>the</i> table ye shaft not spetell conueye.	

¶	Yff ye be <i>seruede with metis delycate,</i>
	Depart with your felawe in gentill wyse ;
220	<i>the clerke seyth, ' nature ys content & sacyate</i>
	<i>with mene dyete, & lytill shall suffyce ;'</i>
	Depart therfor, as I you deuyce,
	Engrose not vnto yowre selfe all,
224	ffor gentylnesse wiff ay be lyberall.

[33]

And wan percaze youre seruice is not large,
 Grucchith not wyth frownyng countenaunce,
 Ne maketh not ther-of to mekell charge, 227
 Disposeth you to goodly sufferaunce,
 And what ye haue, take hit for suffisaunce ;
 Holde you pleased wyth that god hath you sent,
 He hath Inough ¹ that can hold hym content. 231 ¹ MS. Inought.

[34]

Burnysh no bonys wyth youre tethe, be ware,
 That houndis tecche fayleth of curtesie ;
 But wyth youre knyff make the bonys bare ; 234
 Handell youre mete so well and so clenly,
 That ye offenden not the company
 Where ye be sette, as ferre-forth as ye can ;
 Remembre well that maner maketh man. 238

[35]

And whan your teeth shall cutte youre mete small,
 Wyth open mouth be ware that ye not ete,
 But loke youre lippis be closede as a wall, 241
 Whan to & ² fro ye trauers youre mete ;
 Kepe you so close that men haue no conceite
 To seyn of you langage of vilonye,
 Be cause ye ete youre mete vnma[ne]rly. 245

-
- [¶] And whan percaas your servyce ys not large, [Hull's Text.]
 Groge not with frownyng covntenavnce,
 Ne make ther of not to mykyll charge ;
 228 Dyspose you to goodly suffravnce,
 & what ye haue, take yt in suffysavnce ;
 be you plesid with suche as god hath you sent ;
 he hath ynowgh þat can hold hym contente.
 232 Burnysshe no bonys with your teth, be ware,
 Suche howndis tacches fallen of vncurtesye,
 but with your knyfe make the bonys bare.
 Handle your mete so well & so clenly [M C lxiij back.]

[33]

- And whan percaás your seruise is not large
 Gruccheth not / with frownyng contenaunce
 Ne make therof / not to mykyl charge 227
 Dispose you to goodly suffraunce
 And what ye haue / take it in suffysaunce
 Be ye plesid with suche as god hath you sent
 He hath ynough / that can holde hym content 231
- If your helping is
not large, don't
grumble,

but be content.

[34]

- Burnysse no bones / with your teth / beware
 Suche houndis tacches / falle of vncurtesye
 But with your knyf / make the bones bare 234
 Handle your mete / so wel and so clenly
 That ye offende not the company
 Where ye be sette / as ferforth as ye can
 Remembryng wel / that manners make mañ 238
- [Leaf 6 b.]
Don't burnish
bones with your
teeth.

Handle your food
cleanly,

for Manners make
Man.

[35]

- Ande whan that / ye ete your mete smalle
 With open mouth / beware ye not ete
 But loke your lippes / be closed as a walle 241
 Whan to ande fro / ye trauerse your mete
 Kepe you so cloos / that men haue no conseite
 To say of you / ony langage or vilonye
 Bicause ye ete your mete / vnmanerly 245
- Eat with your
lips closed.

236. That ye offende not the company
 wher ye be sette, as ferforthe as ye can,
 Remembryng well that maners make man. [Hull's Text.]

- ¶ And whan *that* ye ete your mete small,
 240 with open mowth be ware ye not ete,
 but loke / your lyppes be closed as a wall;
 whan to & fro ye traverse your mete,
 kepe you so cloos *that* men haue no conceyte
 244 To saye of you any langage or vylonye
 by cawse ye ete your mete so vnmanerly.

[36]

Be ware, my child, of laughing ouer mesure,
 Ye shall not Also at the borde youre naylis pare,
 Ne pike not youre teth wyth youre knyff, I you ensure,
 Ete at youre messe, and odir folkes spare ; 249
 A glottoun can but make dissches bare,
 And of Inough he taketh neuër hede,
 He fedith for lust more than ¹ he doth for nede.

¹ MS. that.

[37]

And whan the borde is then [as] of seruice, 253
 Not replenyshide wyth gret diuercite,
 Of mete and drinke good chere may than suffice,
 Hit is A signe of gret humanite, 256
 Wyth gladsom chere than fulsom for to be ;
 The poet seyth howe that the poure borde
 Men may encrese wyth cherefull wille and worde.

[38]

And o thing, my childe, I warne you vndirstonde,
 Specially for youre owne honeste,
 In the water wasschith so clene youre hande, 262
 That youre towell neuer ensoyled be
 So foule that hit be lothely vnto se ;
 Wasschith wyth watire till youre handis be clene,
 And in youre clothe ther shall no spotte be sene.

¶ Beware, my chyld, of laughynge ouer mesure ;
 Ne at the borde ye shall no nayles pare,
 248 Ne pyke your teth with knyf, I you ensure.
 Ete at your messe, & othere folkis spare ;
 A gloton can but make the bonys bare,
 & of ynowgh he takyth nevere hede,
 252 he ffedyth more for lust than for nede.

[HUT's Text.]

¶ And whan the borde ys thyn as of seruyce,
 Nowght replenysshed with gret dyversite
 of mete & drynke, gud chere may than suffice,
 256 with honest talkyng ; & also owght ye

[36]

Beware my childe / of laughyng ouer mesure
 Ne at the borde / ye shall no naylis pare
 Ne pyke your teth / with knyf / I you ensure
 Ete at your messe / and other folkes spare
 A gloton can but make the bones bare
 Ande of ynough / he taketh neuer hede
 He fedith more for lust / than for nede

248

Don't pare your
 nails at table, or
 pick your teeth
 with a knife.

252

[37]

And whan þ^e borde is thynne / as of seruyse
 Nought replenished with grete diuersite
 Of mete & drinke good chere may then suffise
 With honest talkyng / and also ought ye
 With gladsom chere / thenne fulsom for to be
 The poete saith / hou that a poure borde
 Men may enriche / with cheerful wil & worde

255

[Leaf 7 a.]
 When there are
 not many dishes,

be satisfied with
 chatting cheerily.

259

[38]

And one thyng my chylde / ye vnderstonde
 In especyalle / for your owne honeste
 In the water / wasshe so clene your honde
 That your towel / neuer enfoyled be
 So fowle / that it be lothsom on to see
 Wasshe with water / your hondes so cleene
 That in the towel shal no spotte be sene

262

Wash your hands
 clean in the water,
 so as to leave no
 dirt on your
 towel.

266

with gladsum chere then fulsome for to be :
 The poete seyth how *that* 'a powre borde
 259 Men may enryche with cherfull wilf & worde.'

[Hill's Text.]

¶ And on thyng, my child, ye vnderstond,
 In especyall for your own honeste :
 In the water wasshe so clene your hond
 264 that your towelf never ensoyled be
 So fowle that yt be lothsome on to see ;
 wasshe with water your hondis so clene
 that in the towelf shaft no spote be sene.

[39]

Leue not youre spone in youre dissche standyng,
 Ne vppon the brede hit shall not lie ;
 Lette youre trenchoure be clene for eny thyng, 269
 Yif ye haue no chaungè, yit as honestly
 As ye can, maketh avoydie,
 So that no fragment from youre trenchoure falle ;
 Do this, my childe, in chambre and in halle. 273

[40]

Whan Another spekethe at the table,
 Be ware ye interrupte¹ not is tale nor langage,
 For that is a thing discommendable, 276
 And hit is no signe of folkes sage
 To ben of wordis besy and outrage ;
 For the wyse man seyth plainly in sentence,
 'He shall be wyse that yevith Audience.' 280

[41]

Vndre-stondeth ther-fore or than ye speke,
 Printyng in youre mynde clerely the sentence,
 He that vseth A mannes tale to breke 283
 Lettyth vncurtlesly the Audience,
 And hurtyth hym-sylf for lacke of silence ;
 He may not yeue answer conuenient
 That herith not fynally what is ment. 287

¶ lete not your spone in youre disshe stond,
 268 Ne vpon the table yt shuld not lye ;
 lete your trenchowre be clene for any thyng,
 & yf ye haue, change yet as honestly
 As ye can ; make avoyde manerly
 272 So that no fragment fro your trenchere fall :
 Do thus, my child, in chambere & in hall.

[Hull's Text.]

¶ And whan a-nother man spekyth at the table,
 be ware ye interrupte not his langage,
 276 for that ys a thyng on-comendable,
 & yt ys not no signe of folkis sage

[39]

Lete not your spone / in your disshe'standing
 Ne vpon the table / it shold not lye
 Lete your trenchour / be clene for any thing
 And yf ye haue chañge / yet as honestly
 As ye can / make a voyde manerly
 So that no fragment / fro your trencher falle
 Do thus my childe / in chambre & in halle

Don't leave your
 spoon in your
 dish or on the
 table.
 269 Keep your
 trencher clean.

273

[40]

And whan another man / spekith atte table
 Beware ye enterrupte not / his langage
 For that is a thinge discomendable
 Ande it is no signe of folkes sage
 To be of langage / besy ande outrage
 For the wyse man saide / in his sentence
 He sholde be wyse / that gyueth audience

[Leaf 7 b.]
 Don't interrupt
 man in his talk.

276

280

[41]

Vnderstonde therfore or than ye speke
 Prynte in your mynde / clerly the sentence
 Who that vsith / a mannes tale to breke
 Letteth vncurteysly / alle the audyence
 Ande hurteth hym self / for lack of science
 He may not gyue answer conuenyente
 That herith not fynally / what is mente

Before you speak,
 settle in your
 mind what you
 have to say.

283

287

280 To be of langage besy & owtrage ;
 ffor the wyse sayd in his sentence
 ' he shuld be hold [& be wyse]¹ that gevyth
 audyence.

[Hull's Text.]

[In a later hand,
 above the line.]

¶ Vnderstond therfor or than ye speke ;
 prynt in your mynde clerly the sentence ;
 who that vsyth a manys tale to breke,
 284 lettyth vncurteysly all the audyence
 And hurteth hym self for lake of scyence ;
 he maye not geve answer conuenyente
 that heryth not fynally what ys mente.

[M C lxiij.]

[42]

Be ware Also, my childe, of rehersaille
 Of materis whiche ben at the table mevide ;
 Hit grevith ofte and dothe men disavaylle, 290
 Full many a man that vice hath mysschevide,
 Of evill thyng saide is wors often contrivide ;
 Suche reportis alway loke ye esschewe,
 As may of olde frendis make enemyes newe. 294

[43]

Avise you well whan ye take youre disporte,
 Honest games that ye haunte and vse,
 And suche as ben of violente reporte, 297
 I counsell you, my childe, that ye refuse ;
 For trustith well ye shall nout you excuse
 From berchely fest, yef I may you aspie
 Playng at ¹ eny game of rebaudie. 301 MS. or.

[44]

Itt is to A goodly childe well syttyng,
 To vse disportis of myrth and plesaunce,
 To harpe and lute, or lustely to syng, 304
 And in the pres ryght manerly to daunce ;
 When men se A childe of suche gouernaunce,
 They seyn, ' gladde may this [childes] frendis be
 To haue a sone soo manerly as he.' 308

¶ But beware, my child, also of rehersayle [Hill's Text.]
 289 Off maters whiche be at *the* table meved ;
 It greweth ¹ ofte, & doth men dysavayle ;
 full many a man *that* vyce hathe myscheved ;
 292 Off evyll thynke sayd, ys worse contryved ;
 Suche reportes alwaye, my child, eschewe,
 As may of olde frendis make enemyes newe.
 ¶ Avyse you well whan ye take your dysporte,
 296 honeste games *that* ye hawnt & vse ;
 & suche as bene of vyleyns report,
 I counseill you, my child, *that* ye refuse ;

[¹ The line is over the th.]

[42]

But beware my childe / also of rehersaylle
 Of maters / whiche ben atte table meuide
 It greuth ofte / ande doth men disauayle 290
 Ful many a man / þ^t vice hath myscheuide
 Of euyl thinge saide / is werse contryuide
 Suche reportis / alway my childe eschewe
 As may of olde frendis / make enemyes newe 294

Don't repeat
 what you hear at
 table.

[43]

Aduise you wel whan ye take your disporte
 Honest games / that ye haunte ande vse
 And suche as ben of vylayns reporte 297
 I counceyl you my chyld / that ye refuse
 For truste ye wel / ye shal you not excuse
 From brecheles feste / and I may you espye
 Playnge at any game of Rybawdrye 301

[Leaf 8 a.]
 Play only at
 proper games.

[44]

It is to a godly chyld wel syttyng
 To vse disportes of myrthe & plesaunce
 To harpe or lute / or lustely to synge 304
 Or in the prees right manerly to daunce
 Whan men se a chyld of suche gouernance
 They saye / glad may this chyldis frendis be
 To haue a chylde / so manerly as is he 308

You should;
 harp, lute,
 sing, or dance.

300 ffor truste ye well ye shall you not excuse
 from brecheles feste, & I may you espye
 Playenge at any game of rebawdrye.

[Hall's Text.]

¶ Ytt ys to a goodly child well syttyng
 To vse dysportes of myrth & plesavnce,
 304 to harpe, to lute, or lustyly to synge,
 Or in the prees right manerly to davnce.
 whan men se a child of suche governavnce,
 thei saye, 'glade may this childis frendys be
 308 To haue a child so manerly as ys he.'

[45]

Exersice youre-selfe also in redyng
 Of bokys enournede wyth eloquence ;
 Ther shall ye fynde both plesaunce and lernyng, 311
 And so ye may in euery good presence
 Some [what] fynde and see as in sentence,
 That shall accorde the tyme to ocupie,
 That ye not nede to stondyn idelie. 315

[46]

Itt¹ is fare to be comynycatye 1 MS. Hk.
 In matires vnto purpoos according,
 So that a wight sume not excessyfe, 318
 For trusteth well, hit is tedious thyng
 For to here a childe multiplie talkyng,
 Yif hit be not to the purpose applied,
 And also wyth goodly termys aleyde. 322

[47]

Redith Gower in his writyng moralle,
 That auncient faders memorie,
 Redith his bokis clepide 'confessionalle,' 325
 Wyth many anodir vertuous tretie,
 Full of sentence sette so frutuously,
 That them to rede shall yeue you corage,
 So is he fulle of sentence and langage. 329

¶ Excersyse also your selfe in redyng
 Off bokes enorned with eloquence,
 ther shaft ye fynde both plesyre & lernyng,
 312 so that ye may in euery good presence
 Some-what fynde as in sentence
 that shaft accorde the tyme to occupye,
 That ye not nede to stonde ydellye.

[Hull's Text.]

¶ It ys fayer to be comynycatye
 317 In maters vnto purpose accordyng,
 So that a wyghte seme exersyfe ;
 ffor trustyth well yt ys a tedyovs thyng

[45]

Excercise your self also in redyngē	
Of bookes enornede with eloquence	
Ther shal ye fynde / bothe plesir & lernyngē	311
So that ye may / in euery good presence	
Somwhat fynde / as in sentence	
That shal acorde / the tyme to occupy	
That ye not nede / to stonden ydelly	315

Practise reading
of eloquent
books.

[46]

It is fayr / for to be comynycatyf	
In maters vnto purpose acordyngē	
So that a wyght seme excersyf	318
For trusteth wel / it is a tedyous thyngē	
For to here a chyldē / multeplye talkyng	
Yf it be not to the purpose applyede	
Ande also with / goodly termys alyde	322

[Leaf 8 b.]
It is right to talk
pertinently,

but a bore if the
talk is irrelevant.

[47]

Redeth gower in his wrytyngē moralle	
That aunycent ¹ fader of memorye	
Redeth his bookes / callede confessionalle	325
With many another vertuous trayttee	
Ful of sentence / set ful fructuosly	
That hym to rede / shal gyue you corage	
He is so ful of fruyt. sentence and langage	329

Read Gower's
1 Orig. anucyent.
*Confessio
Amentis,*

320	ffor to here a child multiplye talkyng yf yt be not to the purpose applyed, & also with goodly termes alyed.	[Hul's Text.]
¶	Redyth gover in his wrytyng morall,	
324	That Auncyente ffader of memorye, Redyth his bookes called confessyonall, with many a-nothere vertuvs trefye ffull of sentence sett full fructuously,	
328	That hym to rede shall geve you covrage, he ys so full of frute, sentence, & langage.	

[48]

O Fader and Founder of eternate eloquence,
 That eluminede all this oure britaigne ;
 To sone we lost his lauriate presence, 332
 O lusty licoure of that fulsome fountaigne ;
 Cursed deth, why hast thou this poete slayne,
 I mene Fadir chaucers, mastir Galfride ?
 Allas ! the while, that euer he from vs diede. 336

[49]

Redith his bokys fulle of all plesaunce,
 Clere in sentence, in longage excellent,
 Brefly to wryte suche was his suffesaunce, 339
 What-euer to sey he toke in his entent,
 His longage was so feyre and pertinent,
 That semed vnto mennys heryng,
 Not¹ only the worde, but verrely the thing. 343

1 MS. But.

[50]

Redith, my child, redith his warkys all,
 Refuseth non, they ben expedient ;
 Sentence or langage, or both, fynde ye shall 346
 Full delectable, for that fader ment
 Of all his purpos and his hole entent
 Howe to plesse in euery audience,
 And in oure tounge was well of eloquence. 350

¶ O fader & fownder of ornate eloquence
that Illumyned hast all owre bretayne !
 332 To sone we loste thy lavreat science,
 O lusty lyqvovre of *that* fulsum fontayne !
 O cursed deth ! why hast *thou that* poete slayne,
 I mene fader chavucer, mayster galfryde ?
 336 Alas *the* while *that* ever he from vs dyed !

[Hut's Text.]

[m C lxiij back.]

¶ Redyth his werkes full of plesavnce,
 Clere in sentence, In langage excellent :
 Bryefly to wryte, such was his suffysavnce,
 340 What-eve to say he toke in his entente,

[48]

O fader and founder of ornate eloquence	and the Father and Founder of Eloquence,
That enlumened hast alle our bretayne	
To soone we loste / thy laureate scyence	332 [Leaf 163, back.]
O lusty lyquour / of that fulsom fontayne	
O cursid deth / why hast thou þ ^t poete slayne	
I mene fader chaucer / maister galfryde	mayster Galfryde Chawcer,
Alas the whyle / that euer he from vs dyde	336

[49]

Redith his werkis / ful of plesaunce	[Leaf 9 a.] whose works are full of plesaunce,
Clere in sentence / in langage excellent	
Briefly to wryte / suche was his suffysaunce	339
What euer to saye / he toke in his entente	
His langage was so fayr and pertynente	whose language
It semeth vnto mannys heerynge	seems not only
Not only the worde / but verely the thyng	343 words, but truly things.

[50]

Redeth my chylde / redeth his bookes alle	Read <i>all</i> his books; refuse none :
Refuseth none / they ben expedyente	
Sentence or langage / or bothe fynde ye shall	346
Ful delectable / for that good fader mente	he is delightful.
Of al his purpose / and his hole entente	
How to ples in euery audyence	
And in our tunge / was welle of eloquence	350

his langage was so fayere & pertynente,	[Hill's Text.]
yt semeth vnto manys heryng	
343 Not only the worde, but verely <i>the</i> thyng.	

¶ Redyth, my child, redyth his bookes all,
Refusith Non, they ben expedyente ;
sentence or langage, both fynd ye shaft ;
ffull delectable that good fader mente,
348 for all his purpose & his hole entente
[was] how to please in euery audyence,
& In owre tonge was well of Eloquence.

[51]

Beholde Ocliff in his translacion,
 In goodly langage and sentence passing wyse,
 Yevyng the prince suche exortacion 353
 As to his highnesse he coude best devyse.
 Of trouth, peace, of mercy, and of Iustice,
 And odir vertuys, sparing for no slouthe
 To don his devere, and quiten hym, as trouth 357

[52]

Required hym, anenste his souereyne,
 Most dradde and louyd, whos excellent highnesse
 He aduertysede by his writing playne, 360
 To vertue perteynyng to the nobles
 Of a prince, and berith wyttenesse
 His trety entitlede 'of regyment,'
 Compyled of most entier true entent. 364

[53]

Loketh Also vppon dan Iohn lidgate,
 My mastire, whilome clepid monke of bury,
 Worthy to be renownede laureate, 367
 I pray to gode, in blis his soule be mery,
 Synging 'Rex Splendens,' the heuenly 'kery,'
 Among the muses ix celestiall,
 Afore the hieghest Iubiter of all. 371

¶ Behold Ocklyf in his transslacion,¹
 352 In goodly langage & sentence passyng wyse
 howe he gewyth his prince such exortacion
 As to the hyeste he could best devyse
 Off trowth / pees / mercy / & Iustyse,
 356 & vertu, lettyng for no slowth
 To do his devoyre & qvyte hym his trowth.

[Hull's Text.]

[¹ transslacion]

¶ Requyre hym As Agaynst his soverayne,
 moste Drade & loved, whose excellent hyenes
 360 he advertysed by his wrytyng playne
 To vertu aperteynyng to nobles

[51]

Beholde Ocklyf in his translacion

Read Oecleuetoo,

In goodly langage / & sentence passyng wyse

How he gyueth his prynce / suche exortacion

353 who gave his
Prince such wise
advice

As to the hyst / he coude best deuysse

Of trouthe. pees. mercy. and Iustise

And vertues / leetyng for no slouthe

To do his deuoir & quite him of his trouthe

357

[52]

Requirede hym / as ayenst his souerayne

[Leaf 9 b.]

Most drade & louyde / wos excellent hyeues

He aduertysede / by his wrytyngs playne

360

To vertu / apperteynyng to nobles

Of a prynce / as bereth goode witnes

His traytye / entitlede of regymente

Compylede of entyer trewe entente

364 in his treatise
*De Regimine
Principum.*

[53]

Loke also / vpon dan Iohn lydgate

John Lydgate,
too, my master.

My maister whylome / monke of berye

Worthy to be renomede / as poete laureate

367

I praye to gode in blysse his soule be mercy

Syngyng Rex splendens that heuenly kyrye

(I pray God his
soul is singing
Rex splendens)

Amonge the muses nyne celestyalle

Byfore the hyst Iubyter of alle

371

Off a prince, as beryth god wytnes,

[Hill's Text.]

364 hys treatye entytled of regemente,
Compyled of entyer trewe entente.

¶ Loke also than vpon Iohan lydgate,

My mayrster, whylom monke of bury,
worthy to be renomede As poete lavreate ;368 I pray to god in blysse his sowle be mery,
Syngyng / Rex splendens / that heuenly Kyrye,
Amonge the muses nyne celestyall
be-fore the hyghest Iubyter of all,

[54]

I not why deth my mastire dide envie,
 But for he shulde chaunge his habite ;
 Pety hit is that suche a man shulde die ! 374
 But nowe I trist he be a carmylite ;
 His amyse blacke is chaunged into white,
 Among the muses ix celestiall,
 Afore the hieghest Iubiter of all ; 378

[55]

Passing the muses all of elicone,
 Where is ynymparable of Armonye,
 Thedir I trist my mastir-is soule is gone, 381
 The sterrede palays aboue dappled skye,
 Ther to syng ' sanctus ' incessantly
 Among the muses ix celestiall,
 Affore the highest Iubiter of all. 385

[56]

Redith is volumes that ben so large and wyde,
 Souereynly sitte in sadnesse of sentence,
 Elumynede wyth colouris fresshe on euery syde, 388
 Hit passith my wytte, I haue no eloquence
 To yeue hym lawde aftir his excellence,
 For I dare say he lefte hym not on lyue,
 That coude his cunnyng suffisantly discreue. 392

372

[Omitted. See Preface, p. ii.]

[HUT's Text.]

376

¶ Passyng the mvses nyne of elycon,
 380 Wher ys no pareyft of Armonye ;
 Thyder I trust my Maysters sowle be gon,
 The sterred paleys above the dappled skye,

[54]

[Omitted. See Preface, p. ii.]

374

378

[55]

- Passynge the muses nyne of Elycoñ
 Where is non pareyl of armonye
 Thider I truste my meistres soule begone
 The sterride paleys / aboute the dapplyd skye
 There to synge sanctus incessantly
 Amonge the muses ix celestyalle
 Byfore the hyst / Iubiter of alle
- 381 in the starred
 palace above the
 dappled sky,
 before the
- 385 highest
 Jupiter of all.)

[56]

- Redeth his volumes / that ben large & wyde
 Seueryly set / in sadnes of sentence
 Enlumyned with colours fressh on euery side
 Me lacketh witte / I haue none eloquence
 To gyue hym lawde / after his excellence
 For I dar saye / he lefte hym not a lyue
 That coude his connyng / sufficiently discriue
- [Leaf 10 a.]
 Read his large
 volumes
- 388 illuminated with
 fresh colours.
- 392

- 384 Ther to syng sanctus insessavntly
 Emonge the mvses nyne celestyall,
 Before the hyste Iubyter of all. Hut's Text.]
- ¶ Redyth hys volumes that be large & wyde,
 Severyly sette in sadnes of sentence,
- 388 Enlumined with colovres fresshe on euery side. [M C lxxiiij.]
 Me lakketh wytt, I haue non eloquence,
 To geve hym lawde after his excellence,
 ffor I dare saye he lefte hym not alyve
- 392 That coude his connyng ssufficiently discryve.

[57]

But his werkys his laude moste nede conquere,
 He may neuer oute of remembrance die,
 His werkys shall his [name¹] conuey and bere 395 MS. here repeats
werkys.
 Aboute the world all-most eternallie ;
 Lette his owne werkys prayse hym and magnifie ;
 I dare not preyse, for fere that I offende,
 My lewde langage shuld rather appeyre than amend.

[58]

Lo, my childe, thes good faders Auñcient
 Repide the feldis fresshe of fulsumnesse,
 The floures feyre they gadderid vp and hent, 402
 Of siluereus langage the tresoure and richesse ;
 Who wolle hit haue, my litle childe, doutelesse
 Must of hem begge, ther is no more to say,
 For of ours toung they were bothe locke and key.

[59]

There can no man there fames nowe disteyne,
 Thanbawmede toung and aureate sentence,
 Men gette hit nowe by cantelmele, and gleyne 409
 Here and there wyth besy diligence,
 And fayne wolde riche the crafte of eloquence ;
 But be the glaynes is hit often sene,
 In whois feldis they glayned haue and bene. 413

¶ But his werkes his layde must nede conquere ; [Hul's Text.]
thei may never owt of remembravnce dye ;
 hys werkes shaft his name conueye & bere
 396 Abowte *the* world almoste eternelly.
 lete his owne *werkis* prayse hym, & magnyfye ;
 I dare not prayse, leest for fere I offende ;
 My langage shuld rathere apayere than amend.

¶ Loo, my child, this faders avncyente
 401 Repen *the* fylde fresshe of fulsomnes ;
the flowres fresshe *thei* gadered vp, & hente.
 Off syluer langage *the* greate ryches

[57]

But his werkis / his laude / must nede <i>conquere</i>	His works
They may neuer / out of remembraunce dye	
His werkis shal his name conueye & bere	395 shall bear his
Aboute the worlde / almost eternely	name about the
Lete his <i>owen</i> werkis preyse hym & magnefie	world almost
I dar not preyse / for fere lest I offende	eternally.
My langage / shold rather apeyre than amende	399

[58]

Loo my childe / these faders auneyente	[Leaf 10 b.]
Repen the feldes fresshe of fulsomnes	These ancient
The flours fresh they gadred vp & hente	fathers reaped the
Of siluer langage / the grete riches	402 fields,
Who wil it haue my lityl childe doutles	and gathered the
Muste of hem begge / ther is no more to saye	flowers.
For of our tunge / they were both lok & kaye	406 He who wants
	silver words
	must beg of them.

[59]

Ther can nomañ now her werkis disteyne	
The enbamed tunge / and aureate sentence	
Men gete it now / by cantelmele & gleyne	409 Now we only
Here and there by besy diligence	glean,
And fayne wold reche / her craft of eloquence	
And by the gleyne / it is ful oft sene	and by the
In whos felde / the gleyners haue bene	413 gleanng one sees
	in whose fields the
	gleaners have
	been.

404 who wilt yt haue, my child, dowlles [Hill's Text.]
 Muste of *them* bege: there ys no more to saye,
 for of owre tonge *thei* were both loke & keye;

¶ Ther can no man *ther* werkes dysteyne:
 408 The enbamed tonge & avreat sentence,
 Men gete yt now by cantelmele, & glene
 here & there by besy delygence,
 & fayne wold reche *ther* crafte of eloquence;
 412 & by *the* gleyne ytt ys full ofte sene
 In whose fylde the gleners haue bene.

[60]

As vnto me Age hath bede good morowe,
 I am not able clenly for to gleyne,
 Nature is feyne of crafte here eien to borowe, 416
 Me fayleth clerenesse of myn eien twayne;
 Begge I may, I can no gleyne certeyn,
 Ther-for that werke I wolfe playnly remytte
 To folke yong, more persaunt clere of wytte. 420

[61]

And syke also, and in case ye fynde
 Suche gleynes fresch as hath some apparence
 Of fayre langage, yet take them and vnbynde, 423
 And preueth what they beth in existence,
 Coloured in langage, savory in sentence,
 And dou[te]th not, my childe, wythoute drede,
 Hit woll profite such thyng to se and rede. 427

[62]

Yit eft-sonnys, my childe, let vs resorte
 To the intente of oure fyrst matiere
 Digresside, somewhat fulle we woldl reporte, 430
 And reuyue the lawde of them that were
 Founders of oure langage, thilke fadyrs dere,
 Who-is soulis god [aboue] in b[l]esse inhaunce
 That lusten so oure langage to Avaunce. 434

¶ And vnto my age bot good morowe
 I am not able clerly for to gleyne,
 416 Nature ys fayne of crafte her eyen to borow;
 Me lakketh clernes of myne eyen twayne;
 Begge I may / gleyne I may not certeyne;
 therefore that werke I will playnly remytte
 420 To folkis yong, more passyng clere of wyte.

[Hull's Text.]

¶ Seche ye therefore, & in caas ye fynde
 suche glenars fresshe as haue sum apparens
 Off fayer langage, yet take them, & vnbynde,
 424 & preve ye what thei be in existence

[60]

And vnto me / age hath bode good morowe	
I am not able clenly / for to gleyne	I cannot glean,
Nature is fayn of craft / her eyen to borowe	416
Me lacketh clerenes / of myn eyen tweyne	
Begge I maye / gleyne I can not certeyne	I can only beg:
Therefore þ ^t werck / I wil playnly remytte	gleaning I give
To folkis yong / more passyng clere of witte	420 up to younger folks.

[61]

Seche ye therefore / and in caas ye fynde	
Such gleynors fressh as haue soñ apparence	If you find such gleaners,
Of fayr langage / yet take hem & vnbynde	423 unbind their sheaves :
And preue ye / what they be in existence	
Coloured in langage / sauerly in sentence	their fair speech
And doubte not my childe / withoute drede	
It wil prouffite to see suche thingis & red[e] ¹	427 will profit you.

[62]

Yet eft sones my childe / lete vs resorte	
To thentente of yur first matere	[Leaf 11 a.]
Degressed somewhat / for we wold reporte	But let us return to our first subject.
And reuiue the laude of hem that were	430
Famous in our langage / these faders dere	
Whos sowles in blysse / god eternal auauunce	
That lysten so our langage to enhaunce	434

¹ A hole in the paper.

Colovred in langage, saverly in sentence,	[Hill's Text.]
& dowte not, my child, with-owt drede	
427 yt wiff profet to se such thyngis, & rede.	
¶ Ye, efte-soones, my child, let vs resorte	
To the yntent of your fyrst matere	
Degressed somewhat, for we wolde reporte	
& revyue the lawde of them that were	
432 famovs in owre langage, thise faders dere	
whos ¹ sowles in blis, god eternall avauunce,	1 The s is by a later hand.
that lysten sone owre langage to enhavnce !	

[63]

Than, litle childe, I councele you that ye
 Take hede vnto the norture that men vse,
 Newe founden or Auncient whet[h]er hit be, 437
 So shall no man youre curteyse refuse ;
 The guise and custome shall you, my childe, excuse ;
 Mennys werkys haue often entirchaunge,
 That nowe is norture, sumtyme had ben full straunge.

[64]

Thinges whilome vside ben layde aside,
 And new fetis dayly ben contryvyde,
 Men[nys actes] can in no plight abyde, 444
 They ben chaungeable and oft mevide,
 Thing some-tyme alowide is nowe reprevide,
 And aftir this shall thingis vppe aryse,
 That men sette nowe but [at] litle a prise. 448

[65]

Thus mene I, my childe, that ye shall vse and haunte
 The guise of them that don most manerly,
 But be ware of vnthrefte ruskyn galaunte, 451
 Counterfetoure vncunnyng of curtesie,
 His tecches ben infecte wyth vilonye,
 Vngerde, vnblleside, seruyng at the table,
 Me semeth hym *seruaunt* full pendable. 455

¶ Then litiſt Iohn, I consayle you *that* ye
 436 Take hede to *the* nortvres *that* men vse,
 newe fownd or avncyent, *whether* yt be ;
 So shaft no man your curtesye refuse ;
the gyse & *custum*, my child, shaft you excuse.
 440 Menys werkes haue oftyn enterchavnce ;
that now ys norture, somtyme hath be stravnge ;

[Hull's Text.]

[ff C lxiij back.]

¶ Thyngis whylom vsed be now layd a-syde,
 & newe fetes dayly be contryved :
 444 Menys actes can in no plyte abyde,
 They be chavngable & ofte meved ;

[63]

Thenne lityl Iohn / I counceyl you that ye
 Take hede to the norture / that men vse
 Newe founde / or aunceyent whether it be
 So shal no man / your curtoisye refuse
 The guyse & custom / my child shal you excuse
 Mennys werkis / haue often enterchaunge
 That nowe is norture / somtyme had be straunge

Little Jack,
 take heed to the
 437 manners of your
 time,

for customs
 441 change,

[64]

Thingis whilom vsed / ben now leyd a syde
 And newe feetis / dayly ben contreuide
 Mennys actes / can in no plyte abyde
 They be changeable ande ofte meuide
 Thingis somtyme alowed / is now repreuid
 And after this / shal thinges vp aryse
 That men set now / but at lytyl pryse

new ways are
 444 invented every
 day,

and will be
 448 hereafter.

[65]

This mene I my childe / þ^t ye shal haunte
 The guyse of them / that do most manerly
 But beware of vnthryft Ruskyn galañte
 Counterfeter of vnconnyng curtoisye
 His tacchis ben enfecte with vilonye
 Vngyrte. vnblyssed. seruyng atte table
 Me semeth hym a seruauñt nothing able

[Leaf 11 b.]
 Imitate the well-
 451 mannered, and
 beware of ruskyn
 gallants

of bad habits,
 serving ungirt,

455

thynges sumtyme alowed be now repreved ;
 448 & after this shaft thynges vp a-ryse
 that men sett now but at lytill pryse :

[Hw's Text.]

¶ This mene I, my child, *that* ye shaft havnte
 the gyse of them *that* do most manerly ;
 452 but be ware of onthryft¹ ruskyn gallavnte,
 Conterfetter² of vnconnyng curtesy,
 hys taches ben enfecte with vylonye ;
 Vngerte / vnblessed / *servyng* at table,
 Me semeth hym a *servavnte* no thyng able ;

¹ A later hand has
 added y.
² The r is by a
 later hand.

[66]

Wynter ne somer to his souerayne
 Chappron hardy no bonet lust avale,
 For euery worde yeuyng his maister tweyne, 458
 Vaunparlere in euery mannes tale,
 Absolon wyth the disculede heres smalle ;
 Lyke to A presener of saint Malouse,
 A sonny bush myght cause hym to goo louse. 462

[67]

O I passe norture ! fy ! fy ! for schame !
 I shuld haue seide he myght go hauke and hunt,
 For that schuld be A gentilmannys game, 465
 To suche disportis thes gentis folkys be wounte ;
 I seide to ferre, my langage was to blounte,
 But of this galaunte, loo ! loke a while & fele,
 He feccheth his compace whan he shall bowe or knele,

[68]

Braced so straytly th[at h]e ¹ may not plie, ¹ MS. the.
 But gaderith hit in by maner of wyndlese,
 And ȝif he wrenche aside or lytil wrye, 472
 His gere stonte all in pertous ² case, ² Read perious ?
 The scho, the hose, the point, doublet, and lace ;
 And if ought breke, somme thinges ³ that ben badde ³ Read tounges.
 Shall sey anon, ' a knaue hath broke a ladde.' 476

¶ Wynter & somer to his soverayne [Hill's Text.]
 457 Capron hardy, no bonet lyst to avayle,
 For euery worde geveyng his mayster twayne,
 avavntparler In euery manys tale,
 460 Absolon with disheveld heres smale,
 lyke to a prysoner of saynt malowes,
 A sonny busshe able to the galowes.

¶ O ! I passe nortvre ! fy, fy, for sham !
 464 I myght haue said he shuld go havke & honte,
 ffor that shuld be a gentylman[i]s game,
 To suche dysportis gentilt folkis be wonte ;

[66]

Wynter and somer to his souereyne	
Capron hardy / no bonet lyste to auale	
For euery word / gyuing his maister tweyne	458
Auauntparler / in euery mannys tale	
Absolon with disheuled heeris smale	
Lyke to a prysoner of seynt malowis	
A sonny busshe / able to go to the galowis	462

not doffing his
cap to his master,

forward in speech,
rough-haired,

and lousy-headed,

[67]

O I passe norture fy fy for shame	
I myght haue said he shold go hauke & honte	
For that shold be a gentilmans game	465
To such disportes / gentil folkes be wonte	
I sayd to ferre / my langage was to blonte	
But yet sir galante whan ye shal bowe or knele	
He goth by compace round as doth a whele	469

(though it's
hardly good man-
ners to say so.)

When he tries to
kneel, he works
round like a
wheel,

[68]

Braced so strait / that he may not plye	
But gaderith it / by maner of a wyndelas	
And he ought wrenche a syde / or a litil wrie	472
His geer stondeth thenne / in ful parlous caas	
His sho / his hose / doblet / point & laas	
And yf ought breke / somme tungenes þ ^t be bade	
Wil mocke & saie / a knaue hath broke a lad	476

[Leaf 12 a.]
being braced so
tight that he
can't bend.
If he twists, a
lace is like to
crack.

468	I sayd to ferre, my langage was but blonte ; but yet, sir gallavnt, whan ye shaft bowe or knele he goth by compasse rovnd as doth a whele.	[HUT's Text.]
-----	---	---------------

¶	Braced so streyte þat he may not plye, but gaderyth yt by manere of a wyndlas ;
472	& he awght wrench a-side, or a litill wrye, hys gere stondyth them in full parlovs caas, hys sho // his hose / doblet, poynt & laas ; & yff owght breke, sum tonges that be bade
476	will moke & say, "A knave hath broke a lade."

[69]

L at galaunte go, I mene, recheles ruskyn ;
 Take hede, my childe, to suche as ben cunnyng,
 So shall ye wyrship best conquere and wynne, 479
 Enforsith you in all youre demenyng
 To sewe vertu, and¹ from foly declynyng ;
 And, my childe, that ye loue of honeste,
 Which is accordyng wyth humanyte. 483

1 Omit and.

[70]

T hat is, to you to vndirstond And knowe,
 That youre aray be manerly and resonable,
 Not appeissh knawen² and to mowe, 486
 I[n] nyse aray that is not couenable,
 Fetis founde be folkys vnprofitable,
 That maketh this worlde so pleylnly transformate,
 That men semen almost effeminate. 490

2 See.

[71]

P ley not Iakke mAlaperte, that is to sey,
 Be ware of presumpcioun, be ware of pride,
 Take not the fyrst place, my childe, be no way, 493
 Till odir be sette manerly abyde,
 Presomcion is often sette asyde,
 And Avalith f[r]om his highe³ de-gre,
 And he sette vppe that hath humanite. 497

3 MS. hight.

¶ Lete gallant go ! I mene, recheles ruskyn :
 Take hede my child to suche as be connyng,
 so shaft ye best worship conquere & wynne ;
 480 Enforce you in all your demenyng
 To folowe vertu, & fro foly declynnnyng ;
 & weyte weft that ye love honeste
 which ys accordyng vnto humanyte.

[Hill's Text.]

¶ That ys for you to vnderstond & knowe,
 485 that your aray be manerly resonable,
 Not apysshe vnto moke ne to mowe ;
 To nyce aray that ys not commendable,

[Thū 1508 per
 Richard hill ¶ m
 C lrv]

[69]

Lete galante go / I mene recheles ruskyn		Let Reckless
Take hede my chyld to suche as be connyng		Ruskyn go!
So shal ye best worship conquere & wynne	479	You follow
Enforce you in al your demenyng		skilful men,
To folowe vertu / & fro folye declynyng		virtue and
And waite wel that ye loue honeste		honesty.
Whiche is acordynge ¹ vnto humanyte	483	

[70]

That is for you / to vnderstonde & knowe		[Leaf 12 b.]
That your araye / be manerly resonable		Don't dress
Not apyshe / on to mocken ne to mowe	486	apishly
To nyce araye / that is not commendable		or foppishly.
Fetis newe founden ² by foolis vnproffitable		
That make þe world so plainly transformate		
That men semen almoste enfemynate	490	

[71]

Playe not Iack malapert / that is to saye		Don't play Jack
Beware of presumpcion / beware of pryde ³		Malapert,
Take not þ ^e first place my child by the waye	493	that is, don't be
Tyl other be sette / right manerly abyde		presumptuous.
Presumptuous ben often set a syde.		Wait till others
Ande alleday aualyde / as men may see		are seated.
And he is sette vp / that hath humylyte	497	
¹ Orig. acordynge.		² Orig. fonuden.
		³ Orig. pryte.

488	ffetys, newe fonden by foolis vnproffitable, <i>that make the worlde so playnly transformate</i> <i>that men semen Almost enfemynate.</i>	[Hull's Text.]
-----	---	----------------

¶	Playe not Iacke maleperte, <i>that ys to say,</i>	
492	be ware of presumpcion, be ware of pryde ; take not <i>the</i> first place, my child, by <i>the</i> waye ; till oder be sette, ryght manerly a-byde, presumptuous be ofte sette a-syde	
496	& all day aualed, as <i>men</i> may see, & he ys sette vp <i>that</i> hath humylyte.	

[72]

To ¹ cunningn persones regarde ye take,
 Where ye be sette in right atentif wyse,
 Connyng folke cunningn folke shulde make, 500
 To theire goodnesse ye shalle make youre summise,
 And as thei do, ye mosten deuyse ;
 For this, my childe, is as the gospell treue,
 Whoo wolle be cunningn muste the cunningn sewe.

1 MS. The.

[73]

And o thing I charge you speciall[ie],
 To womanhode good kepe you take alway,
 And them to serue loke that ye haue an eie, 507
 Ther comaundementis, my childe, loke ye obey,
 Plesant wordis to them I warne you saye,
 And in all wyse do youre dilligence,
 To do them plesure, honoure, and reuerence. 511

[74]

As at this tyme this tretice shall suffice,
 Disposeth you to kepe in youre mynde
 The doctrines whiche for you I deuyse, 514
 And douteth not, fulle welle ye shall hit fynde ;
 To youre honoure enrolle hit vp and bynde
 Ryght in youre brest, and in youre ryper age
 I shall wryten you here-of the surplusage. 518

¶ To connyng persones regarde ye take,
 wher ye be sette, right in ententyf wyse ;
 500 Connyng folke connyng men shaft make ;
 to ther connyng ye shaft make your surmyse,
 & as thei do, ye must your selfe deuyse ;
 ffor this, my child, ys as the gospell trewe,
 504 ' who will be connyng, he must connyng sewe.'

[Hull's Text.]

¶ And on thyng I warne you specyally :
 to womanhede take awe alway,
 & them to serve loke ye haue an eye,
 508 & ther comavndmentis that ye obeye ;

[72]

To connynde personis regarde ye take	Watch knowing folk, and	
Where ye be sette / right in ententyf wyse		
Connyng folk / connyng men shal make		500
To their connyng ye shal make your surmise	their skill.	
And as they do / ye muste your self deuyse		
For this my childe / is as the gospel trewe		
Who wil be connyng / he must þ ^e connyng sewe		504

[73]

And one thing / I warne you specyally	Specially attend to women, and	
To womanhede / take awe alweye		
And them to serue / loke ye haue an eye		507
And theire commandementis that ye obeye	speake pleasant words to them.	
Plesant wordes I auyse you to them seye		
And in alle wyse / do ye your diligence		
To do them plesure / and reuerence		511

[74]

And at this tyme this trefte shal suffice	This is enough for the present. Mind you attend to it,	
Dispose you / to kepe it in your mynde		
The doctrine whiche for you I deuyse		514
And doubteth not / ful wel ye shal it finde		
To your honour / enrolle it vp and bynde		
Right in your breste / and at your riper age	and when you're older I'll write you the rest.	
I shal wryte to you / herof the surplusage		518

	Plesaunt wordis I auyse you to them saye, & in all wyse do ye your delygence	[Hw's Text.]
511	To do them plesyre and reverence.	

¶	And at this tyme <i>this</i> treatise shaft suffice ; Do pose you to kepe it in <i>your</i> mynde, <i>the</i> doctryne which for you I devyse ; & doweeth not, full well ye shaft yt fynde	
516	To <i>your</i> honowre ; enrolle yt vp & bynde Right in <i>your</i> brest, & at <i>your</i> riper age I shaft write you here-of the surplusage.	

[75]

Goo, litle childe, and who doth you Appose,
 Seying, youre quaire kepeth non accordaunce,
 Tell [hym], as yite neyther of ryme ne prose 521
 Ye be experte ; pray hym of sufferaunce ;
 Childer must be of childly gouernaunce,
 And they must also entredet ¹ be
 Wyth esy thyng, [and not] of subtilte. 525

¹ Read entreted.

[76]

Yours lytil quaier summitteth euery where
 To coreccion and beneuolence,
 But where enuie is, loke hit come not there, 528
 For eny thing kepith youre trefy thense ;
 Enuie is full of frowarde reprehense,
 And howe to hurte liethe euere in awayte,
 Kepeth youre quaiere, that hit be not her baite.

EXPLICIT.

DOMINE, SALUUM FAC REGEM.

¶ Go, litill Iohn, & who doth you oppose, [HUT's Text.]
 520 sayenge your quaire, kepeth non accordaunce ;
 Tell hym as yet neythere in ryme ne prose
 ye ben experte ; pray hym of suffraunce.
 Chyldren ¹ muste be of childy gouernavnce,
 524 & also thei muste entredet be
 With easy thyng, & not with subtilte.

¹ MS. Clyldren.

[75]

Go lytyl Iohn / and who doth you appose		Whoever
Sayng your quayer / kepe non accordance		questions you,
Telle hym as yet / neyther in ryme ne prose	521	say you are not
Ye ben expert / praye hym of suffraunce		yet up in ryme or
Chyldren muste be / of chyldly gouernaunce		prose.
And also they muste entretyde be		
With esy thing / and not with subtylte	525	

[76]

Go lytyl quayer / submytte you euery where		Little book,
Vnder correction of benyuolence		I submitt you to
And where enuye is / loke ye come not there	528	correction :
For any thinge / kepe your tretye thenis		
Enuye is ful of froward reprehens		but go not where
And how to hurte / lyeth euer in a wayte		envy ia.
Kepe your quayer / that it be not ther bayte	532	

Explicit the book of curtesye.

¶ Go, lytyll quayer, submayte you euery where	[Hull's Text.]
vnder correccion of benevolence ;	
528 & wher envy ys, loke you cum not there,	
ffor any thyng kepe your treatye thenis ;	
Envye ys full of froward reprehens,	
& how to hurte lyeth ever in a-wayte ;	
532 kepe your quayre that yt be not ther bayte.	

Here endyth A lytyll treatyse
called the boke of curtesy or litiff Iohan.

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- Amyse, l. 376, amice. Fr. *amict*, an Amict or Amice, part of a massing priest's habit. Cot. From L. *amicire*, to throw round; *am* and *jacere*. Mahn.
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- Apayer, l. 399 H., appeyre, O., worsen, impair.
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- Appose, l. 519, question. See Oppose.
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- Ave Maria, say, l. 27, 77.
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- Brecheles, l. 300, without breeches, of flogging.
- Breth, l. 203, wind.
- Capron, H., chappron, O., l. 457. O. Fr. *Chaperon*, "habillement de tête." Roquefort. Provençal, *capayron*, from Lat. *caput*. Skeat. *Chaperon* . . . any hood, bonnet . . . *En Chaperon fait à i'en veut*, A notable whipster or twigger; a good one I warrant her. Cotgrave. 'Capron hardy' must then be 'a bold or saucy young scamp.'
- Cantelmele, l. 409, piecemeal: *cantel*, a corner, bit.
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Cot.

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laye a thyng to his charge, *ie oppose*.'
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We may bi oure law examyne hym
fyrst . . .

. . . let me oppose hym . . .

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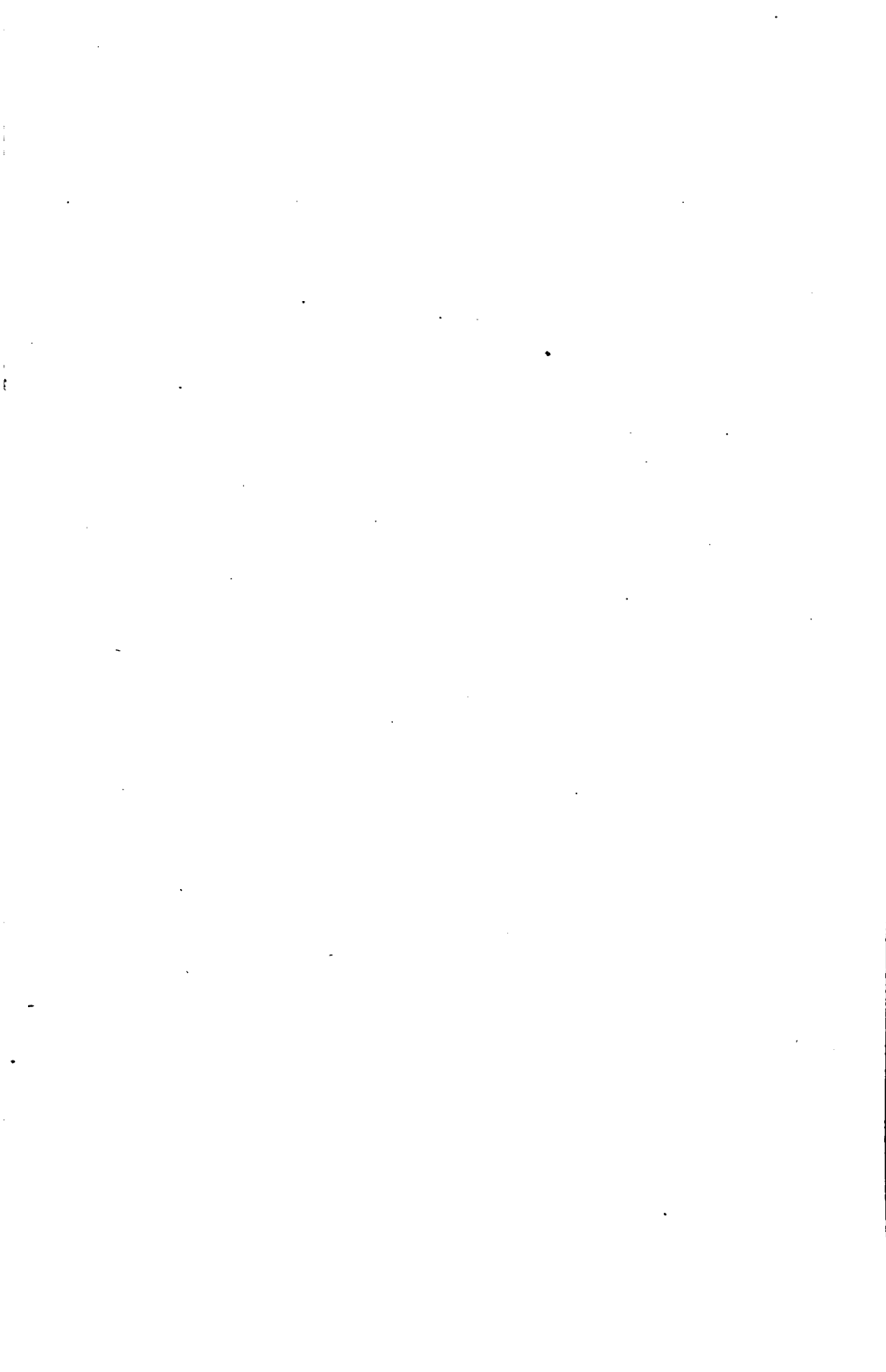
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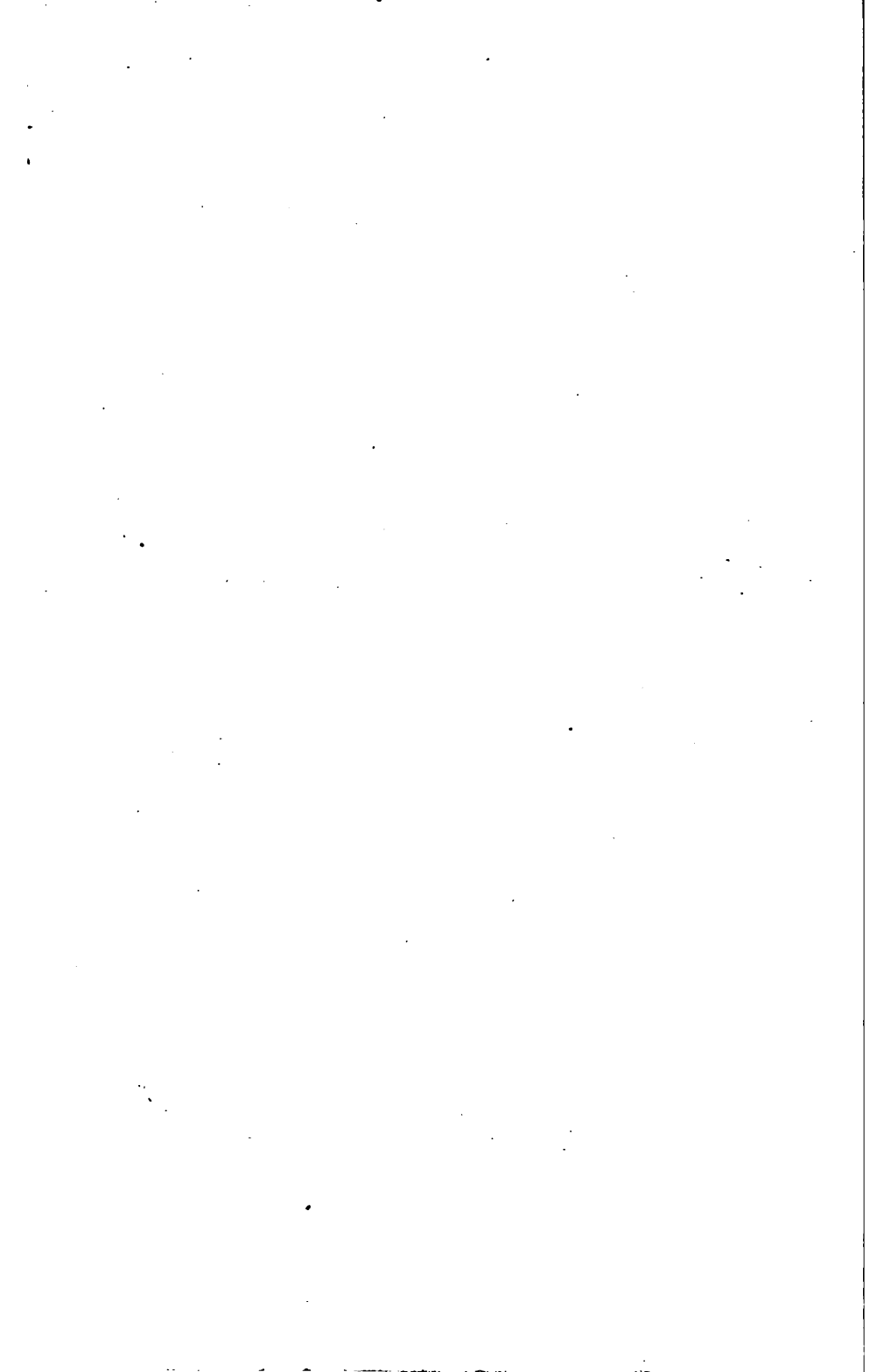
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- Ydellye, l. 315, idly.
- Ynymparable, l. 380, unequalled, L. *par*, Fr. *pareil*, equal, like.

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